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# THE CANADIAN JEWISH NEWS

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TORONTO, ONTARIO, FRIDAY, MARCH 18, 1960 THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO AUTHORIZED AS SECOND CLASS MAIL. POST OFFICE DEPT., OTTAWA Price - 10c

# RUSSIA ACCUSED IN U.S. SENATE OF SPONSORING WORLD ANTI-SEMITISM

# TORONTO LEADERS OVERSEAS ON HISTORIC MISSION

## U.J.A. MISSION VISITS POLAND IRAN MOROCCO

By Our Staff Reporter

A special fact-finding mission headed by SAMUEL KELNER, left last Saturday night, March 12 on an unusual assignment for the Toronto Jewish community and the 1960 United Jewish Appeal. The mission, which includes nine leaders of the community, accepted an invitation of the Joint Distribution Committee, a major beneficiary of the United Jewish Appeal, to visit and study conditions in three major areas of JDC operations of relief, rehabilitation and education.

### KELNER ISSUES STATEMENT

Prior to his departure Mr. Kelner told the Canadian Jewish News: "Since a major portion of the UJA budget goes to pay for JDC operations," said Samuel Kelner, "and since in the past we have sent Missions to Israel to observe conditions there and report to the community . . . . it was felt that the opportunity presented us by JDC to see whats' going on and where our money is being used in other important areas, was too good to pass up."

### LEADERS IN GROUP

Accompanying Samuel Kelner on the Mission are: Meyer W. Gasner, Al Green, H. Wayne Tanenbaum, Mory Wingold.

Two eminent spiritual leaders are part of the mission. They are: Rabbi Dr. Stuart E. Rosenberg and Rabbi Dr. W. S. Wurzburger.

The misison was split into three groups, with one visiting Poland, another going to Teheran and a third group making Casablanca a port of call. The final stop for the Mission will be Israel, after which it will return in time to report at the Keynote Dinner.

### 100,000 HELPED IN MOSLEM COUNTRIES

Approximately 100,000 Jewish men, women and children are aided by JDC in Moslem countries, most them children. An extensive system of feeding programs, medical care, educational, cultural and religious activities and vocational training helps immeasurably to keep children in good health and to prepare them for possible future emigration.

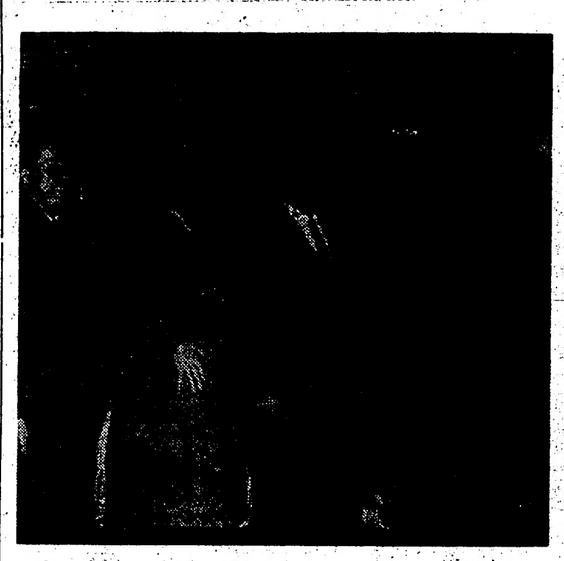
### 50,000 IN NEED OF AID

Because the economies of Morocco, Iran and other Mos-

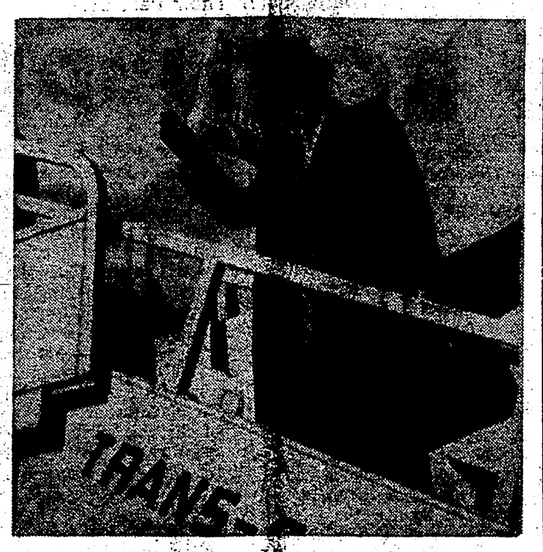
(Continued on Page Eight)

## Community Mission To Our Brethren Overseas

MEMBERS OF THE TORONTO UJA Fact - Finding Commission to Iran, Morocco and Poland prepare to go on the first leg of a whirlwind trip that will give them a unique opportunity to observe conditions of Jewish communities and report back at the UJA KEYNOTE DINNER on March 28.



Seen here are (l to r) H. WAYNE TANENBAUM, SAMUEL KELNER, MORRY WINGOLD and AL GREEN



MEYER W. GASNER, a member of the UJA Campaign Cabinet, waves a farewell as he boards the plan for Poland, one of the stops of the Toronto UJA Fact-Finding Commission.

## Dodd: Kremlin In Genocide Campaign Against Jews

## Washington Is Aroused

WASHINGTON, Thursday (CJN.) — Senator Thomas J. Dodd (D-Conn. said here on Tuesday that the chief breeding place for anti-semitism is the Soviet Union and the chief instigator was the Communist International.

Senator Dodd, former Executive Trial Counsel at the Nuremberg War Crime Trials, made his charge in a speech inserted in the Congressional Record by Senator George A. Smathers (D-Fla.).

The speech had been prepared by Senator Dodd prior to his collapse on February 27 due to fatigue brought about by over-work. He had planned to deliver it this week during Chancellor Adenauer's visit to this country, but the Senator's physician ordered him to cancel all engagements during March.

Senator Smathers said that he had inserted the speech in to the Congressional Record because it was "so significant and timely that it should be brought to the attention of the American people."

Senator Dodd accused the Kremlin of engaging in a genocidal campaign against the Jewish people and Jewish culture, and in exporting anti-semitism to the satellite and other countries.

### ADENAUER PRAISED

"The Kremlin has conducted and is conducting today," he said, "an anti-semitic propaganda strongly reminiscent of Goebbels and Streicher and that infamous forgery, 'The Protocols of the Elders of Zion'."

Senator Dodd praised Chancellor Adenauer and the West German Government. He said that the record of the Adenauer Government on anti-semitism was beyond reproach.

However, the Senator said that there was still much to be done in Germany. The problem of Nazis in government posts, according to his analysis, was of no more than residual proportions. The problem of popular re-education, he declared, was much more serious. although even here he pointed to a whole series of encouraging developments in recent years.

In contrast, he said that Communist East Germany has opened its ranks to the most vicious Nazis and Nazi collaborators. Senator Dodd added that the same was true in other European countries taken over by Communists.

### JEWS MOST PERSECUTED

He declared that the 3,000,000 Jews in the Soviet Union are the most persecuted of all minorities.

"They have been the victims of a policy that can only be described as physical and cultural genocide," Senator Dodd stated. "They are without political representation, without community organizations, almost without religious or cultural rights and without opportunity for higher education or employment.

"Between the brutality of Soviet anti-semitism and the brutality of Nazi anti-semitism, there is little to choose. About all that is lacking so far is the gas chambers. For this deficiency, the communists have made up, at least in part, by employing Siberia and the firing squads as substitute instruments of death."

Senator Dodd compared the marked passports which Soviet Jews must carry to the yellow badge which the Nazis compelled the Jews to wear for self-identification.

### ONLY 60 RABBIS LEFT

"No other religious groups are thus identified," he pointed out. "To every factory manager, to every university president, to every bureaucrat, to every minor official, the marked passport constitutes a directive to treat the bearer as a member of a hostile and inferior breed. It constitutes a command to hate and to persecute."

He also cited numerous instances where Jewish synagogues in the Soviet Union had been closed down.

He said that there are only 60 rabbis with an average age of well over 70 to serve the 3,000,000 Jewish population.

(Continued on Page Eight)

## BEN GURION ASSURED: SUMMIT TO TAKE UP MIDDLE EAST

Washington (CJN), Thursday —Senator Fullbright of Arkansas, chairman of the Foreign Relations Committee, told your correspondent, following Prime Minister Ben Gurion's appearance before that committee:

"The Middle East should and would be discussed at the Summit meeting between Eisenhower and Khruschev".

This brief statement by Fulbright summarizes exactly the diplomatic success achieved by Prime Minister David Ben Gurion in Washington.

### SEES MACMILLAN

The Israeli premier left Washington for London where he will discuss the situation on the eve of the Summit with the British Prime Minister Harold Macmillan.

Ben Gurion came to the United States essentially to induce the U.S. government to bring the Middle East tension before the summit conference. Israel believes that without Russian support from Nasser, the Middle East will be pacified and even neutralized.

There was no political statement at the conclusion between Eisenhower and Ben Gurion, except a terse, very diplomatic communique. However, Senator Fulbright's statement today makes it clear that Eisenhower has agreed to talk to Russia about Israel and the Arabs.

### SEES HOPE FOR PEACE

Mr. Fulbright also said that the "United States believes that an agreement between the Soviet Union and America on their approach to the Arab - Israeli conflict could be decisive in bringing about a settlement."

## Adenauer Ben-Gurion "Peace" Criticized

Jerusalem, Thursday (CJN)—Several Israeli parties, led by Herut, sharply denounced Mr. Ben Gurion's cordial talk with West German chancellor Adenauer Sunday, in New York. They are "especially critical of the Israeli Premier's statement.

During their historic chat at the Waldorf Astoria, Mr. Ben Gurion and Adenauer officially closed the chapter of German-Jewish enmity which reached it climax during World War II, when six million Jews perished in Nazi extermination camps.

### SAYS GERMANY CHANGED

Mr. Ben Gurion stated officially, on behalf of Israel, "The Germany of today is not the Germany of yesterday".

Dr. Adenauer, in the name of Germany, also officially declared that the German people and the German government will support Israel and cooperate with her.

### SEE DIPLOMATIC DANGER

The Herut opposition party condemned this exchange of statements as a "betrayal" of the premier of the Jewish victims of Nazi Germany. Also, the Ahdut Avodah leftist labour party which is a part of the Government coalition denounces the exchange of notes.

Other groups see in too cordial relations with West Germany an attitute which may provoke the anger of the Kremlin.

However, the majority of public opinion and press hails Ben Gurion's action as an historic event and as a necessity resulting from Israel's diplomatic isolation.

## To Our Readers:

To Our Deaders:

This issue of THE CANADIAN JEWISH NEWS is devoted to the current U.J.A. campaign, the greatest in Toronto's history.

Because of U.J.A. coverage, we are compelled to omit some important features.

— The Editors

## JDC Funds Help Agadir Jewish Survivors

Plans for the rehabilitation and resettlement of some 700 to 800 surviving Jews of Agadir, Morocco—all who are left of the community of 2,300 — are now being made by the Joint Distribution Committee, together with local Jewish organizations.

Edward M. M. Warburg, JDC Chairman reported that some 500 of the Agadir Jews had been brought to Casablanca, where they are being cared for by JDC, which is also providing food, clothing and medical care.

After the immediate emeregency has been met, Mr. Warburg reported, JDC must be prepared to undertake to provide housing, jobs, schooling for the children and other necessities for the refugees. If Agadir is rebuilt, it will take many years, and it is difficult to predict how many of the city's Jewish population will return.

Of the 2,300 Jews in Agadir, the large majority perished in the earthquake; the same is true for the village of Inezgane, about eight to ten kilometers from Agadir, which had a Jew-

(Continued On Page Eight)

## To Report To Our Community

UPON THEIR RETURN TO TORONTO, RABBI DR. STUART E. RESENBERG, left, of Beth Tzedec Congregation and RABBI DR. WALTER WURZBURGER, right, Shaarei Shomayim Congregation, will report to the community their observations of conditions of Jewish communities in Iran, Morocco and Poland. In addition, both will deliver sermons on their trip on Saturday, March 26, to their respective congregations.

## Parties Plan Joint Fund Drive In U.S.

JERUSALEM (ZINS) - A proposal to launch a joint fund raising campaign in the United States was discussed here by representatives of the following six parties: General Zionists, Herut, Mizrachi - Hapoel Hamizrachi, Progressives, Agudat Israel and Poale Agudat Israel.

The meeting of the parties' representatives was called at the initiative of Yosef Serlin, member of the Knesset and a vice-president of the World Conference of General Zionists. It was convened to consider the communication received by these parties from Dr. Dov Joseph, treasurer of the Jewish Agency, that effective 1961 the Agency might not grant them the customary annual allocations. Such allocations have been made over the years to compensate the parties for not conducting separate appeals of their own abroad.

The funds have been used to support constructive projects and institutions established by the above mentioned organizations in Israel.

The other parties will not be affected by the Jewish Agency decision, since the Histadrut has conducted its separate drive in America and never consented to offers of the Agency and the United Jewish Appeal to discontinue its drive in favor or a allocation. Hadassah will not be affected either, since, it too is conducting its independent campaign in the United States.

A further meeting of the same groups is scheduled within the next few days in Jerusalem.

**The Canadian Jewish News—Great Passover Magazine**

The Canadian Jewish News is preparing a great interesting Passover Issue, which will also include greetings and goodwill ads from business firms and individuals.

You can still reserve space in our Passover Magazine by contacting the Advertising Department of The Canadian Jewish News, 1402 Eglinton Ave. W. Toronto (10). Phone RU. 7-6031.

## Commentary

By M. J. Nurenberger

### BEN-GURION'S MISSION— A REPORTER'S SUMMARY — THE VOICE OF WARNING.

Now that Mr. Ben-Gurion has left the North American continent, it is certainly pertinent to summarize the effects of his mission from a reporter's point of view.

* * *

As I told the readers of this column on the eve of Mr. Ben Gurion's arrival in the United States, I did not believe that the Prime Minister of Israel would at this moment displace himself, even temporarily, in order to obtain an honorary degree from Brandeis University. Now the purpose of this visit to our continent is clear beyond any doubt. The Prime Minister of the Jewish State came to America to warn the United States Government that a diplomatic isolation of Israel to which Nasser is striving is potentially dangerous to the security of the West.

* * *

When Mr. Ben-Gurion discussed with President Eisenhower the situation in the Middle East, the President had before him a report on the most recent United Arab Republic activities in Panama, a zone vital to the existence of the United States of America. It is perhaps important to note that Nasser's agents are using in Latin America tactics similar to the ones practiced by Hitler: sowing distrust among the different groups within a nation with the ultimate purpose of subjugating that nation through internal disunity and division.

* * *

One would ask: What can be Nasser's aim in Latin America? Even in his maniacal grandiose Nasser certainly is not dreaming of conquering Latin America. Obviously, Nasser's anti-Jewishness is a means, not a purpose per se.

* * *

The problem whether Nasser has a personal hatred for Jews or not has never interested me. During the Nazi era, I was never troubled for one moment by Hitler's psychopathic anti-Semitism. It is the use of anti-Semitism as a weapon in politics and as an instrument in the plan for world conquest which made Hitler's malady of the soul an international problem. So with Nasser. His world campaign against Jews, now running amok all over Latin America, is an instrument with which to destroy Western influence south of the Rio Grande. From this point of view, it becomes clear that Nasser is an agent of a power which aims to destroy the democratic forces.

* * *

Hence Ben-Gurion's arrived in Washington while the new Panama affair, and other symptoms of Nasser's activities in Latin America, helped to unbalance the usually placid State Department. For the first time the proof was discernible. Nasser is using the Jews as bait for furthering the interests of a world power.

* * *

France and England have known it for a long time. Did Mr. Ben-Gurion succeed in conveying to Eisenhower the threat of Nasser?

In 1938 when Czechoslovakia was tossed as a bone to Hitler, the decline of the West began. Nasser, in his quest for power, imitates Hitler to a T. He does not ask for support in order for his country to live and flourish. He considers the existence of others detrimental to him. In international relations, as in private life, men who are dedicated to the destruction of others become a menace to society and must be dealt with accordingly.

Ben-Gurion told Eisenhower: Israel is not oppos-

(Continued On Page Four)

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## *The U.J.A.: Instrument For Jewish Survival*

The Jewish community of Toronto is now mobilizing all its resources in order to make this year's United Jewish Appeal Campaign more successful than ever. Toronto has become, in the last decade, a model Jewish community. The conscientious of the average Jew about his Jewish duties and his awareness of the needs have become an example to many communities on the continent.

Of course, the march of Jewish history in recent years has greatly contributed to the readiness to share and to give. But it has never been emphasized enough that contributing to the United Jewish Appeal is not only giving; it is, simultaneously, receiving.

The United Jewish Appeal is not only an agency helping our distressed brethren overseas. It is not only supporting staunchly the State of Israel, which its enemies are endeavoring to squeeze out of existence through an economic blockade. These two objectives alone would suffice to justify the greatest support of the UJA. For. without universal Jewish solidarity, there is no Jewish people. And without a flourishing Jewish state, the world would again become, in the words of one of the great Jews, divided into two kinds of countries: the ones where the Jews are not admitted and those from where they are expelled.

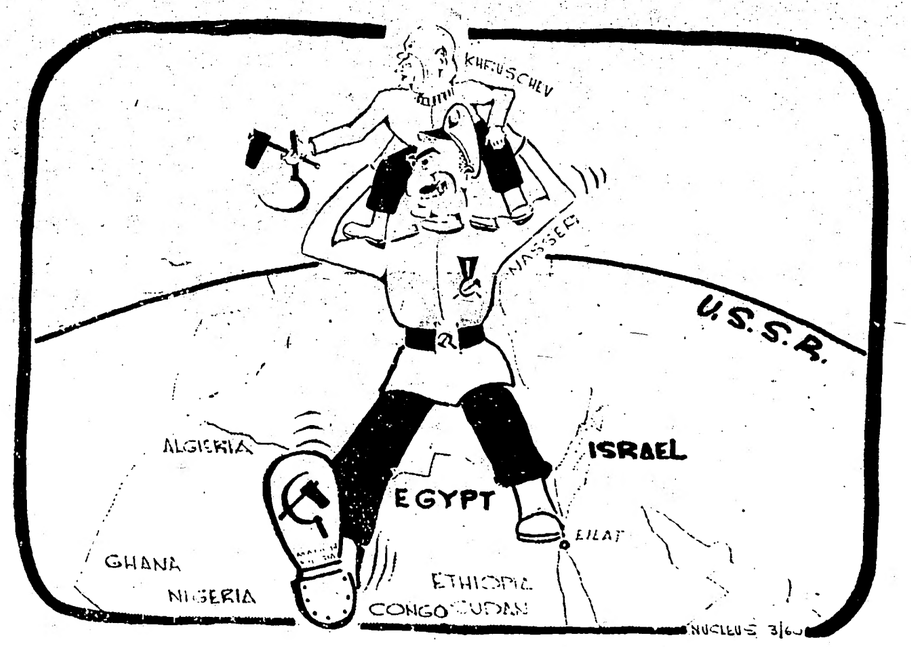
The renascent nation in Zion, rising steadily towards a destiny of grandeur, is answering this problem of homelessness. A Jew today, wherever he is, may turn towards Israel, if he feels the impact of group hatred. Thus Israel must be able to defeat the blockade strangling it economically. It has been doing it successfully because of Jewish help, and only because of aid from conscienscious brethren throughout the world.

However, this act of Jewish solidarity by helping our holiest causes abroad is only a part of the role of the United Jewish Appeal. It is not less important for us to know that our Torontonian wonderful, truly exemplary Jewish educational system exists, mainly, thanks to UJA.

By contributing to the UJA not only do we help secure the permanence of Israel, but at the same time we are strengthening the vitality of Toronto Jewry through the flourishing, living Judaism taught to our children in our community schools.

We should not be urged to give to the UJA. We are paying voluntarily these taxes because of our belief in the historic mission of our people. The UJA is an instrument for the complete fulfillment of our role as Jews.

## Nasser Shows His Shoe




South African Jewish Herald

## Bicentenary Briefs

**Highlights in Canadian Jewish History**

**DID YOU KNOW THAT....**

Sir Wilfred Laurier, Prime Minister of Canada, sent the following letter in his own handwriting to Ellen Ballon, of Montreal, world famous pianist.

335 Laurier Avenue
Ottawa
April 17, 1912

**My dear Ellen,**

**I am pleased and at the same time sorry to hear that you are coming to Ottawa next week for your concert. I am sorry because I will be absent as I am leaving here Sunday afternoon for the South.. I will be in New York Monday morning at the Hotel Seville, Madison Avenue. Lady Laurier is not coming with me. She wants you and your sister to be her guests while you are in Ottawa. Write her to let her know of the day and hour of your arrival and she will have someone to meet you at the station. I hope that your success in Ottawa will be equal to your success in Washington.**

**Your sincere friend,**
**Wilfred Laurier**

Will Kibbutz Youth Follow Their Parents?

# BORN PIONEERS

**By Dov Rappel**

**THE AUTHOR IS A VETERAN EDUCATOR AND A MEMBER OF KIBBUTZ YAVNE. THE ARTICLE APPEARED IN ITS ORIGINAL FROM IN THE BOOK "THE RELIGIOUS KIBBUTZ MOVEMENT," EDITED BY ARYEI FISHMAN**

Religion can have one of two functions in the life of modern man. As part of his general culture, it can be one of the influences that go to form his personality and one branch of his activity. Or religion can assume the dominant role and be the central experience in his life and the ultimate purpose of his existence. Even though in our day a person's religious outlook generally tends, to be of the former type, the latter is more in accordance with the nature of religion itself, For it is an essential feature of religion that it claims absolute sway over the thoughts and actions of man.

COLLECTIVE EXISTENCE

The ideal of the religious kibbutz is in accord with the second view, for religion permeates every activity of our lives. Our Zionism, therefore, is not identical with the Herzlian type of political Zionism, which was born of anti-Semitism. Ours is the Zionism which regards Eretz Israel as the Holy Land, and which considers it both a duty and a privilege for every Jew to dwell there and lead his life according to the precepts of the Torah.

In the same way, the communal ideal also has for us a primarily religious significance. Collective existence, which entails the equal sharing of both production and consumption, means two things: fulfillment of the social principles of Judaism, as we understand them, and an establishment of the most favourable conditions for the continued existence of the religious community. In other words, the kibbutz makes it possible to create those social and spiritual conditions in which a person can lead a religious life both of thought and action, and feel that he is completely at one with his fellow-men, and that he can realize his ideals.

It does not follow that the Religious Kibbutz Movement rejects in principle any form of life or occupation other than the kibbutz and agriculture. We came to a country which was largely desolate. This was one of the chief factors which prompted us to take up agriculture. Our inner life, and especially our religious life, is entirely different from the way of life surrounding us. This causes us to draw somewhat apart from the general population and to establish settlements and safeguard their communal character. We feel that in view of the prevailing reality, the religious kibbutz is the best way of realizing our ideal.

THE END OF THE ROAD

I have used the term "realization." This brings us to one of the major problems of the kibbutz movement as a whole and one felt most in the sphere of education. Every ideal calls for realization . It is easy to educate towards an ideal which challenges present realities; there has never been a lack of Utopias or of people who sought to bring about their realization. But to educate towards an ideal which is a continuation of the present is very hard indeed.

Let us be more explicit. In the conditions in which we grew up in the Diaspora, Jewish communal society was a dream. But here in Israel it is reality. One cannot educate towards reality and use the same means that were valid for educating towards distant ideals. The achievement of the pioneering generation was almost creation ex nihilo. They transformed a barren country into a flourishing garden. They were in the forefront of the struggle for Jewish independence. They established a collective society on a high social level in glaring contrast to the capitalist society around them. The term "realization" is consequently fraught with considerable danger in education. For after realization there is nothing more to come. He who has "realized" what he sought has reached the end of the road leading to his ideal.

The dangers attendant upon realization are therefore particularly great for the children in the kibbutz, for they were born and brought up in the very place where their parents realized their ideals. No effort is required of them in order to draw nearer to the ideal of the kibbutz. In other words, if they are already at the final stage of realization, there is no longer any distance between the real and the ideal, and there is consequently the danger that a way of life will develop in which there is nothing left to which to aspire.

But here we are aided by another level in realization which, though less concrete, is no less important than making the wilderness fruitful and establishing new settlements. Religious pioneering means to us not only a way of life of persistent creation, but also one of fostering social values and creating the atmosphere in which the religious aspirations of every member may be realized. Here then is a task to be realized in every generation and not in the first generation alone. It is incumbent upon us to guide our children in the path of creative social-religious living; in this respect they may even surpass their parents.

Another difficulty arises which has its source in the fact that the motives which induced the parents to establish a collective existence on the land, are altogether inoperative for the children. The decision of the parents to join the commune ,and to accept a strict collective way of life, was due to a categorical rejection of the capitalist regime. This was not the outcome of a theoretical approach; it was due to prolonged personal observation, and often to painful personal experience. The child in the kibbutz today can learn about the capitalist world of Europe thirty years ago only by reading history books. He does not even come into direct contact with the capitalist world of today, which is a far more comfortable world than it was only a generation ago.

Let me give an illustration of the naivete concerning social issues which may develop in such circumstances. One day, during harvest time, I went out into the fields with a group of children belonging to one of our elementary classes. In one field there were some women and old men, recently arrived immigrants from the neighbouring ma'abara, gathering the ears of wheat left by the reapers. One of the children said to me: "Are they the poor who've come to glean?" "Yes," I replied. Whereupon he turned to the children and said: "Look these are the poor!" The children had heard about the poor while studying the weekly Portions of the Torah. But they had never actually seen any poor people; to them the poor were people belonging to the world of the Bible, not to the world of reality.

It is true that as they grow older the children learn that poor people really do exist, and that there are such things as social and economic problems. But knowledge gained in a theoretical manner through reading is scarcely calculated to develop a sense of what might be termed "emotional socialism." We can therefore hardly expect the young people who grow up in the Kibbutzim to be imbued with the same moral fervour that led their parents to give up their individual way of life and accept a collective regime.

**THIS IS THE FIRST OF TWO ARTICLES ON THE PROBLEMS FACING THE KIBBUTZ.**

## *Our Jewish Family*

The home life of the contemporary North-American Jewish Family, including the traditional and religious influences that have affected it, is described in a new pamphlet, "The Jewish Family," published by the Anti-Defamation League of B'nai B'rith.

The pamphlet notes "differences are not as great as similarities" among the contemporary American Jewish family and other American family groups.

"Nevertheless, distinctions can be made" it notes. "Statistically, these are some of the characteristics of the American Jewish family."

"First, the American Jewish family is likely to reside in or near a large city. (Slightly over 87.4 per cent of American Jews over the age of 14 live in urbanised areas of 250,000 population or more as compared to 53.9 per cent of Roman Catholics and 24.5 per cent of white Protestants.) As a unit, the American Jewish family is smaller than its Roman Catholic and Protestant counter-parts, and the parents, on the average, are somewhat older."

Other aspects of American Jewish family patterns noted by the pamphlet are that "total marriage rates are higher and divorce rates are lower for American Jews than they are for the general American population: there is a lower rate of juvenile delinquency among Jewish adolscents, and the rate of alcololism among American Jews is also low."

According to the ADL publication, another characteristic of American Jewish family life is "continuing respect for education and culture." The value Jews place on educational training is partly reflected in the fact that a proportionally high percentage of them attend college, post-graduate and professional schools (62 per cent, as opposed to 26 per cent of the general population.)

## *Sermon For The Week*

# TWO STANDARDS

The monotheistic ideal which was given to Israel at the dawn of its history took a long time to become completely absorbed. Among the long series of deviations from this high concept, the incident of the Golden Calf stands out as the most serious.

Aaron's conduct in this matter seems, on the face of it, incredible. One can find all manner of excuses for the people; they missed their great leader Moses who, they thought, had left them for good; they were unused to the abstract concept of God; they were still steeped in the spirit and ways of idolatry which had surrounded them for so long in Egypt. But what can one say in defence of Aaron? He had been left in charge, he was the priest, he knew that Moses would return. And it is indeed to him that Moses, on returning to the camp, turns for an explanation: "What did this people do unto thee, that thou has brought a great sin upon them?"

It does indeed appear as if Aaron were more culpable than the people. For it was he who actually fashioned the calf, and "built an altar before it", and proclaimed to the people "tomorrow shall be a feast to the Lord". The commentators were greatly concerned with this problem, and Rashi puts in a stout defence of Aaron. Using ancient midrashim, he suggests that it would have been futile for Aaron to stand in the way of the people's frenzied determination, and that he therefore tried to appease them while dallying as long as possible over the preparation for the idolatrous act. By taking the initiative into his own hands, Aaron was able to impede the progress of the lustful purpose and to delay it as long as possible. in the hope that Moses would come back in time to prevent the final disaster and frustrate the intention of the people.

However, Aaron's conduct may be better understood in the light of our knowledge of his character as a whole. Aaron is held up in Jewish tradition as the great exemplar of peace. The sage Hillel taught "Be of the disciples of Aaron, loving peace and pursuing peace . . . " Legend has surrounded him with the aura of the great peace-maker. He is said to have striven to establish peace between man and his fellow, and between husband and wife. Peace, however, is only one of the great virtues. Sometimes a danger lurks in its wake — it may be purchased at too high a price. The love of peace may sometimes lead to what has come to be known as appeasement.

Is this not what happened to Aaron? Yielding to the importunities of the people, he comprised with his own conscience and proceeded to make a golden calf. For the sake of peace he was prepared to grant the demand of the masses. Moses was made of different mettle. He was the lawgiver and judge, and tradition has it that Aaron enjoyed a greater popularity than Moses. Moses knew that great leadership was not always synonymous with popularity. The leader must be careful to give the people what they need, not necessarily what they want. Discipline and training are the hall-marks of the best leadership.

Comfort and ease are constantly being sought by most people, not only in material matters but also in religious expression. The fact is — and it is a characteristic of this twentieth century — that in spiritual matters we want to be always at the receiving end. Men shun demands made on their outlook and mode of thought; and any false prophet who is ready to pander to this desire naturally attains popularity. Too often men seem to have lost the art of being stirred by eligious devotion; and perhaps no longer seek to be stirred.

True religion necessarily sets high standards and makes severe demands of its adherents. Otherwise it runs the risk of ceasing to be a worship of God; and becoming instead another form of calf-worship, a worship of self — that is of man and his subjective needs and comforts; and this is the most serious idolatry of all . . The worship of God on the other hand, means the readiness to bend one's own will, even sometimes at the cost of hardship and sacrifice, to the acceptance of the Divine commandments.

Dr. Roth On British Jewry

# "This Maddening Anglo-Jewry"

London - (W.J.A.) "This Maddening Anglo-Jewry" is taken to task in a vivid and well-observed contribution to "World Jewry", monthly organ of the World Jewish Congress, by Dr. Cecil Roth, Reader in Jewish Studies at Oxford University.

Dr. Roth fires his opening shots by presenting a precis of his findings: "It is a curious community - consistent but a mass of contradictions; over 300 years old, but on the whole very new; formally orthodox but highly unobservant; living in the midst of a cultural environment but strangely impervious to it; surprisingly open-handed but maddeningly mean."

"We celebrated our tercentenary a few years ago," says Dr. Roth. "But in point of fact the active part of Anglo-Jewry is as new and as brash as that of South Africa or the United States of America. We still have an occasional Rothschild, Montagu or Montefiere at the head of our institutions, nominally at least. But the really active forces are the Sieffs and the official leadership is with the Janners. In many cases the dedicated members of the Old Families who still work for the community are the last of their line who are likely to do so. In 1960 they still put up a fairly impressive front; but what will be the case in 1980?

**JUST HOW ORTHODOX?**

**"We are an Orthodox community," Dr. Roth continues his charge. "We all know it and we are never tired of telling the world that we are. We have an orthodox Chief Rabbinate, an orthodox BETH DIN, a model synagogal organisation which is closely associated with these two institutions, and a ban on the sale of hindquarters meat .. We are informed with pride that the proportion of the community which patronises kosher butchers is fantastically high. Yet it is rumoured that the Chief Rabbi cannot normally partake of the hospitable fare provided by the Wardens of all the synagogues under his jurisdiction and it is perfectly obvious even to the most superficial diner-out that the institution of kashruth in the community as such is ceasing to have much validity. While it is still bad form to park a car immediately outside an orthodox synagogue on the Sabbath, it is surprising what remarkable distances seem to be covered by orthodox pedestrians on that day . . . "**

**PEOPLE OF THE BOOK?**

**"We are of course the People of the Book," Dr. Roth states, "and a visit to any Anglo-Jewish home will prove this. It is seldom in fact that you will not find a Book in it. Sometimes even an elevating Jewish book . . . But that, generally, is all. The average Anglo-Jewish home . . . knows nothing of Jewish literature, has no Jewish bookshelf, is innocent of Jewish reading, except may be for the Anglo-Jewish press. It has not normally any Hebrew book whatsoever, not even a Bible. These Jewish homes possessing this treasure nomally have it in English only. But not many householders even have this and still fewer read it . . . The Barmitzvah still has a surprisingly strong hold. Barmitzvah presents sometimes consist of books — not necessarily excluding even Jewish books. It is this that saves the Anglo-Jewish author from starvation . . . "**

**"GENEROUS FOR EXPORT"**

Dr. Roth comes to consider the Jews of England as profoundly charitable and kindly. "Whisper the word 'suffering' in their ear, and they will dig down deep into their pockets. Whisper the word 'Israel' and they will dig down even deeper . . . But then they put away their cheque-books . . . In domestic matters, Anglo-Jewry puts on its reducing spectacles. Those of us who have travelled widely cannot fail to be impressed by the amazing contrast between the lavish planning and conceptions which prevail in communal affairs in America or in South Africa and the niggling petty outlook in Anglo-Jewry . . . Above all, this is the case in cultural matters. There is no community in the world . . . in which Jewish cultural activities are at such a low level, where the intellectual is so neglected, the position of the writer so condemned . . . where the few cultural institutions are so starved."

And yet, Dr. Roth concludes, "the Jews of no other country in the world perhaps are so identified with organized Jewish life. The hold of the synagogue may be anaemic in many cases, but it is there. Respect is shown for historic traditions even though their hold may not be universal . . . we bark at one another, but we feel ourselves Jews together. It is a maddening community — a poor thing but our own."

## Jerusalem Is A Hill City

By Avraham Shlonsky

Jerusalem is a hill city,
The hills are founded on gold and pinnacled with gold
For among them walked the men who saw God,
The priests magnificently walked,
Moonstruck with holiness.
Drift in the hills
And smell the scattered stones
Like the bones in Ezekiel's valley;
The incense of life will fill your nostrils,
You'll lose your head and prophesy:
"A stone and stone make the wall of a house,
A house and a house make a glittering suburb
And so I build Jerusalem."
Jerusalem is a hill city,
There are foreign villages in those hills,
Nests of the eagle in the clefts of the rock;
And Jerusalem is a dove.
Did they smell carrion,
The children of Kedar, gathering in their tribes?
The eigle is upon you, Jerusalem.
The viper is upon you, gazelle among nations.
Gazelle of Zion,
They plotted to fell your shining antlers.

This version slightly abridged.

# Tale Of Frustration

**Indifference and gentile prejudice stall a one-man campaign for democracy**

Starlight Tower in St. Petersburg Beach, Florida — in the words of its sponsor, John K. Ruff — is "one of the finest co-operatives on the West Coast of Florida. Many fine, outstanding and well-to-do people, both Jewish and Gentile, have bought and are living there and are happy . . ."

In truth, at least one person who had bought a Starlight Tower apartment was not happy there. Sidney Weinman, a Baltimore manufacturer, father and grandfather — a successful and contented man by most standards — found life at Starlight Tower unbearable. His reason: he concluded, on the basis of much questioning and investigation, that Starlight Tower had instituted a 10% quota for Jews.

Mr. Weinman is concerned with good living. After he bought stock in the Starlight Tower Corporation, he spent much time and effort furnishing his apartment to his taste. He is also dedicated to democratic principle. He learned that permission to sub-lease an apartment had been denied a couple because they are Jewish. He quickly wrote to the president and board of directors of Starlight Tower, Inc., asking for a clear statement of policy. He offered some suggested wording:

" . . . all applicants for occupancy of apartments in Starlight Tower, Inc., whether purchasers or as sublessees, shall be required to be of good moral character . . . or sufficient financial resources to promptly discharge their obligation . . . and their religious affiliations or racial backgrounds shall not, in any case, be considered a factor in the acceptance or rejection . . "

Mr. Weinman thought that such a policy statement would help build a "cordial and harmonious relationship among the tenants" by ridding all suspicion of religious intolerance in Starlight Tower.

**Mr. Weinman was not alone in his request for a statement of democratic principle. W. H. Steed, a lawyer from Thomasville, N.C., had tried to sublet his Starlight Tower apartment to a Jewish couple. He wrote to the directors and officers of the corporation that the couple were "of excellent character and reputation, acceptable in any and all social groups . . . at Elkins Park, Pa., Philadelphia, St. Petersburg and vicinity, or any other place where they are known. But they were arbitrarily rejected at Starlight Tower, Inc., for no other reason than the fact that they were of Jewish ancestry . . . (this action is contrary to all principles of morality and Christianity) . . . If Starlight Tower, Inc., is now being operated by bigots, I want to know it now."**

Neither Mr. Steed nor Mr. Weinman received satisfactory answers to their letters. Mr. Weinman took another course of action. He wrote to all of the stockholder - tenants, telling them that he believed that a quota had been imposed on Jews, that he considered this unfair and undemocratic. He asked them all to give their views on the subject to the board of directors. "I cannot help but feel that this policy is not the wish nor does it reflect the attitude of the majority of the owners . . . " he concluded.

Mr. Weinman's high hopes were soon demolished. The answers he received were frustrating, non-comprehending:

**—The president emeritus of a midwestern university replied: "Relax and enjoy your neighbors without pushing constantly for a personal principle which will avail you nothing."**

**—From Canada came the admonition: "We have agreed to abide by the decisions of the Starlight Tower board of directors. If you do not feel that the corporation is supervised properly, perhaps you are not in the proper atmosphere. It is not my business to question the board's decisions."**

**—Another stockholder gave the most typical answer: "We all have a personal investment in our holdings and sincerely hope that any disagreement can be settled to our mutual satisfaction." Period.**

A local minister had another point of view: "I think the issue is clearly this. Do private institutions have a right to make their own rules? If they disallowed Jews altogether, I think there would be discrimination. But since they don't, I cannot feel that you are justified in your position."

There were other answers too, from Jewish as well as Christian stockholders. Almost all of them had the same tone: "Forget your principles—don't stir up trouble."

Mr. Weinman's one-man campaign has, to date, gained him nothing but frustration—and a reputation as being "troublesome." Because he is a man of principle, he has sold his holdings in Starlight Tower and moved out. The atmosphere around Startower—"one of the finest cooperatives" in the Sunshine State—is still dense and unyielding.

# U.S. Jewish Leaders In Conclave

**THESE LEADERS will address the 1960 convention of the National Jewish Welfare Board (JWB), to be held from March 30 through April 3 at the Chase-Park Plaza Hotels, St. Lewis, Mo. Top row, left to right: Charles Aaron, president, Jewish Federation of Metropolitan Chicago; Dr. Jerome D. Folkman, chairman, Committee Marriage, Home, Family, Central Conferance American Rabbis; S. D. Gershovitz, JWB executive vice-president; Hugh R. Jackson, president, Better Business Bureau of Metropolitan New York and former president, National Social Welfare Assembly; Irving Kane, president, Council of Jewish Federations and Welfare Funds; Solomon Litt, JWB president, and Rabbi Joseph H. Lookstein, Congregation Kehilath Jeshurun, New York City. Bottom row, C. F. McNeil, executive director, Health and Welfare Council, Philadelphia; Lt. Col. Philip Pincus, Jewish chaplain, Scott Air Force Base, Ill.; Commander Elihu Rickel, Jewish chaplain, Great Lakes Naval Training Station, Ill.; Yehuda Rosenman, executive director( Baltimore Jewish Community Center; Dr. Abram L. Sacher, president, Brandeis University; Dewey Short, Assistant Secretary of the Army, and Louis Stern.**

*Closeup*

# Abraham Kotsuji

## Japanese Convert To Judaism

By Joseph Wershba

NEW YORK—"To be a Jew" says Dr. Abraham Setsuzau Kotsuji, "is not an easy thing." Then he adds with a smile: "But to be a Shintoist is not easy either."

Dr. Kotsuji, descendant of a celebrated Shinto priest, is the leading Hebraic scholar of Japan. He is related to the Imperial family.

He is a rarity among rarities: a Jananese Jew. He was converted in Jerusalem last fall after a lifetime of Hebrew scholarship, which was climaxed by his own personal hardships in helping to save thousands of Jewish refugees from Hitlerism.

**"People always probe me, like a prosecutor who wants to know what 'single thing' drew me to Judaism", he says good naturedly. "But it was gradual, not sudden. I was not drawn to Judaism because it was pleasant or profitable. I was drawn to it because I was passing through dreadful experiences. And I became a Jew in spite of such hardships.**

**"My own passage through a period of great danger ran parallel to the great sufferings of the Jewish people. Even though I was shaken, I was like a strong building in an earthquake. I was able to stand. The confidence and the vision of the Hebrew tradition sustained me."**

Kotsuji, who has been addressing fascinated adult and college audiences here, speaks English easily in intimate conversation; when he makes a formal speech his voice takes on the characteristic Japanese sing-song. His Hebrew, however, is flawless in the traditional Orthodox pronunciation. ("I prayed in Hebrew— not 'side by side' with Japanese translation", he reports.)

At 60, there is barely a trace of gray in his black hair. He is married and the father of two grown daughters. He expects his family eventually to join his new faith. "I was converted as Orthodox," he says, "although I must say that there are parts of New York which are 'more orthodox' than Orthodox."

**"Even before my conversion," he says, "I was Jewish-minded—nefesh Yehudi. As a little boy, I grew up in a devout Shintoist background. My boyhood days went peacefully. When I was 13, I found a Japanese rendering of the Old Testament. I read and read, and when I came to Leviticus, I clapped my hands and said, this is exactly the teachings of my ancestral religion—same mind, same spirit, but higher in the teachings about the nature of the Godhead than Shintoism.**

**"I was 13. Exactly at the age of bar mitzvah," Kotsuji chuckled. "So I made my own bar mitzvah. . . By 15 I had gone through the Bible from B'raish-is (Genesis) to the end. I decided I was quite a scholar and that Hebraism would become my career. Nineteen years later, I got my doctorate in Hebrew letters." He also kept the name "Abraham," which a proud teacher had given him.**

* * *

Kotsuji studied in Tokyo, then at the Auburn Theological Seminary in Berkeley, Cal. In 1936, he wrote the first Hebrew grammar in Japanese.

What turned Dr. Kotsuji decisively toward Judaism was the war. "In 1940", he says, "when Japan was still neutral —it was shortly after the Nazis blitzkrieg into Poland—thousands of Polish Jews escaped as refugees into Lithuania. Fortunately, the Japanese consul gave visas to several thousand of these Jews to get them out of Europe by way of Japan. But there were still many who couldn't get genuine visas. And they were shunted back and forth between Vladivostok and Japan. I was asked to help.

**"I can never forget those refugees when I looked at them. I felt a great overwhelming respect for the greatness of this people who were suffering for their noble ancestors. And a warm light burned within me."**

Despite the influence of Nazi officials in Japan, Dr. Kotsuji pulled political wires and arranged for visas to the U. S Canada, Australia, South America and Shanghai. The last of the refugees were out before Japan entered the war.

Kotsuji tried to counter Nazi anti-Semitic influence in Japan by writing a true history of the Jews. It sold well —"that proved there still remained conscience among the Japanese people"—but the book brought Kotsuji to the attention of the Japanese secret police in 1944.

He debated with himself about fleeing the country but decided to stay. "When I was a boy and reading Shakespeare's phrase, 'To be or not to be', I knew that even for myself there may come such a moment when a man must make a decision, to go right or go left, to live or die. And so my feeling was: I am the son of noble Shinto priests who stood before the Emperors for a thousand years. I should not show myself a coward." Only the last-minute intervention of an army officer friend saved him from likely imprisonment, or worse.

What moves him most, perhaps, is that rarely a lecture goes by in this country that someone in the audience doesn't come up to Abraham Setsuzau Kotui, take him by the hand and say, "I want to thank you. My family was among the Polish Jews you helped save."

# THROUGH THE Jewish MIRROR

## Interesting and unusual items from HERE AND THERE

### TWO - THIRDS OF THE ACADIR JEWS PERISHED

**President of Jewish community mourns loss of his wife and six children**

LONDON—(W.J.A.) Two-thirds of the Jewish inhabitants of Agadir, considered to have numbered 2,300 persons, and of the neighbouring town of Inezgane with 220 Jewish inhabitants, are estimated to have perished in the earthquake which hit the Agadir region during the night of 1st March, the World Jewish Congress learns from Casblanca. Within one week after the catastrophe, it was estimated in the Moroccan capital that between 700 and 800 members of the Jewish community, including a great many who had suffered serious injuries, survived. 425 of them had registered with Jewish social and relief organizations in Casablanca. Another 170 had found temporary refuge at the Talmud Torah in Casablanca and were later transfferred to a refugee centre established at the suggestion of Princess Lala Aicha. Forty young Jews obtained transportation to France. The total of Jewish victims is considered to be in the region of 1,800 which is equivalent to about 15 per cent of the total death role in the stricken area.

**Personal Tragedies**

**Among the most grievously stricken is M. Moryoussef, President of the Jewish community of Agadir, who lost his six children and his wife who was expecting a baby. Eighty-seven out of the 88 pupils of the Talmud Torah institution of Agadir were killed with their two rabbis when the building crashed. One rabbinical teacher survived and later supervised the identification and burial rites of the victims. After a few days ritual burials had to be abandoned owing to insanitary conditions, and Jewish victims were buried in mass graves. Religious services were held on 6th March.**

**Most of the Jewish communal leaders of the Agadir area appear to have survived, although a great many lost their families. The Jewish community of Casablanca has joined with Jewish organisations in bringing help to the survivors.**

**Outside Assistance**

The message of sympathy from World Jewish Congress President Dr. Nahum Goldmann to King Mohammed of Morocco has been widely reported in the Moroccan press, which also noted the World Jewish Congress assurance that "Jews everywhere will rally to support humanitarian efforts to bring succour to the survivors." The Moroccan press also noted the World Jewish Congress donation to the Moroccan Red Crescent and the message of sympathy from Congress leaders to the Moroccan Government.

In France, the World Jewish Congress French Section has joined with Alliance Israelite Universelle, CRIF, the French Zionist Federation( the French Consistoire, the Sephardi Union and other bodies, in launching a large-scale campaign in aid of the victims of the Agadir disaster.

### WEST GERMAN STUDENTS START FUND - RAISING CAMPAIGN FOR ISRAELI STUDENTS

Berlin - (W.J.A.) A fund raising campaign is due to start shortly throughout Federal Germany to raise funds for Israeli students, the West German News Agency reports.

The funds are to be used for scholarships to young Israeli students and — if possible — to arrange an exchange of students and professors between Israel and Federal Germany. The campaign is to be organized by the 'Working Committee for International Understanding among Youth' — described as "a private organization with a membership of 3,500."

### UNESCO TO PUBLISH BIOLOGICAL STUDY OF JEWISH PEOPLE

London - W.J.A.) Taking up a suggestion of the World Jewish Congress Cultural Department, the United Nations Educational, Scientific and Cultural Organisation is to publish shortly a volume by Professor Henry Shapiro of Columbia University on the subject of 'The Jewish People — A Biological Study'.

Another volume published following a World Jewish Congress suggestion, Professor Leon Roth's study on 'Jewish Thought as a Factor in Civilisation,' is to be brought out shortly by UNESCO in a Hebrew edition. Earlier editions of the same work by the Reader in Jewish Studies at Oxford University had been published by UNESCO in English, Spanish and Yiddish.

*An Israeli Economic Survey*

# THE PROSPECTS FOR THE JEWISH STATE

By A. V. Sherman

Israel can show important economic achievements for her first decade; she has integrated most of her nearly doubled labour force into her economy and rapidly expanded her national income. But she has failed to move significantly closer towards economic independence during the past few years, largely because her standards of living have been rising faster than is economically justified. This constitutes the major failure of Israeli economic policy during the period; it needs radical action without any further loss of time if Israel is to begin making substantial progress towards economic independence while she still possesses the resources necessary to finance the effort.

These are the main conclusions reached by the first authoritative survey to be published inside Israel on her first decade of economic life. The author, Professor Patinkin, is head of the Economics Department of the Hebrew University. His views represent a fair consensus of Israeli economists.

His closely reasoned 150-page essay is buttressed with the most up-to-date statistics available from official sources. He demonstrates that by 1953 the economy had more or less digested mass immigration, which had come to an end in 1951; since then immigration has not constituted a major economic problem, though it has left clear imprints on social and economic life. Most of the labour had been absorbed into employment of one kind or another, though employment in service occupations is "abnormally high." But unemployment is still "dangerously high," and is all the more serious because of its incidence among Oriental immigrants with large families.

The author ascribes the high level of unemployment partly to uneconomically high wage-rates, particularly for unskilled or semi-skilled workers. He also blames excessive wage costs for inflation and the low level of exports. Professor Patinkin questions the wisdom of investing so much in expensive labour-saving equipment so long as there is still a labour surplus for whom employment has to be found or created at some cost.

Expansion of the labour force and its employment and large-scale investment financed by foreign aid and loans, have brought about rapid economic expansion; the per capita gross national product has increased at the rate of over 5 per cent a year, which is quite high. But this has been accompanied by disturbing phenomena.

"The most disturbing characteristic of the Israeli economy," the author writes, "is the high degree of dependence on an import surplus—no other country even approaches this degree of dependence."

**The Israeli import surplus—the "gap" between her foreign currency expenditures and her earnings from exports of goods and services—began to decline after 1951 when mass immigration ended, but began to rise again after 1954.**

**Professor Patinkin shows that it is "dangerously misleading" to ascribe the deficit mainly to Israel's large investment programme. Israel should have been capable of financing most of her investments during the second half of the decade from her own savings; the author brings international comparisons to buttress his analysis. Failure to save a greater share of her expanded national income to finance investment — particularly in the last five years, when income was high and immigration low — was Israel's "major policy failure."**

The author also dismisses the plea that "these failures (to save more, and cut down the import surplus) were primarily caused by the necessity of absorbing mass immigration. A more important cause . . . was the general increase in per capita consumption levels." Between 1950 and the end of 1958 per capita personal consumption (namely the average standard of living) rose by 46 per cent, most of the increase taking place during the latter years. This is considerably more than the increase enjoyed by the advanced countries during the same period. Though the new immigrants shared in the rise, the veteran inhabitants appear to have benefited most, he thinks, and there is no indication that the gap between the two categories is narrowing with the course of time; on the contrary, "it may even be widening."

He blames Government policies as well as high labour costs and low productivity for the chronic inflationary pressures to which the Israeli economy has been subjected throughout the decade, and which have distorted the economic structure. Though the Government has now learned that direct controls and rationing are of little use, it has not given up its inflationary policies, he complains. As a result, "over the first decade the Israeli economy has been marked by a repeated cycle of inflationary price - increases, official and unofficial depreciations, and subsequent price increases which largely offset the intended effects of the original depreciation and thus made further depreciation necessary. "True enough, the "outward manifestations of inflation" have declined during the past two years, but, he shows, inflationary pressures still operate. Indeed, he considers the import surplus itself to be one of the most striking indications of inflationary pressure, representing "in part, at least, the Government's refusal to face up fully to the inflationary problems."

**Instead of tackling inflation at its source — excessive increase in the money supply in spite of repeated protests by the Governor of the Bank of Israel, high wages and costs, excessive public spending—the Government "has chosen the path of least resistance; it has absorbed the country's excess demand by an import surplus financed by grants and loans from abroad." He criticises the Government for actually increasing its foreign debt year after year to provide funds for additional increases in living standards, instead of using some of its unrequited foreign incomes to reduce its foreign debt.**

This is a sombre picture, and though it will not come as a surprise to anyone who follows Israeli economic affairs closely, its impact inside Israel will certainly be enhanced by the author's own personal standing. Professor Patinkin concludes by calling for immediate readjustment measures, including a slowing down in the rate of increase in living standards, greater savings, and radical pruning of the investment programme. He points out that these measures should not be delayed any longer, as the flow of funds from abroad necessary to finance this readjustment may not maintain its present high level indefinitely.

*The World Of Arts*

# At 48, He Inherited Jacob Epstein's Fame

BY MURIEL JULIUS

## Our Reporter Visits Josef Herman's Studio

Now that Jacob Epstein is dead, the most notable Jewish artist in Britain is Josef Herman.

Small, tubby, and cherubic, his remarkably frank blue eyes are a surprise and a challenge. When he laughs, he laughs completely, like a delighted child. When he speaks, rounded, eloquent thoughts emerge. Only the accent is broken.

His is a complicated personality. Immensely intelligent, erudite, sympathetic, he has the facility to inspire admiration and affection without apparent effort. He recognises and accepts the foibles of his friends and tactfully isolates them from each other. Josef Herman has no identity-search problems. His Jewishness is a vital, integral part of him: but his attachment is to Yiddish culture and Yiddish folk-lore rather than to Judaism per se. Question him about Sholem Aleichem, Peretz Mendele, or Asch; or about his favorite poets Itzik Manger, Moshe Kulbak, David Einhorn - he can quote them all.

**In his large, dual-level Hammersmith studio their books line his shelves with others on art, philosophy, history, and politics. Exquisite Russian icons gleam mystically from the walls, while the more fundamental forms of Peruvian and Negro sculpture stand guard. On the balustrade decoratively displayed, hangs a Tallis. On his easel, among the painter's potions and paraphernalia, is a painting of a monumental Welsh miner, glowing copper like the dimmed brilliance of a setting sun. This is Josef Herman's favourite and ever-recurring theme, symbolic of Man as Labourer than which, according to his avowed Socialist beliefs, man can have no higher mission. In his paintings this figure is imbued with a nobility and magnificence not found elsewhere in British art.**

It is bizarre but true that he was introduced to art by a cinemaposter artist, a gentleman with the lordly name of Xavery Rex. His tiny shop lay among young Josef's daily path to and from school in Warsaw. The fascination of Mr. Rex's pots, paints, and palettes, and the pneumatic ladies and gun-toteing cowboys he produced was irresistible. Josef Herman decided to become an artist, and in due course studied at the Warsaw School of Art. By 1937, however, his prospects were still uncertain. Admiration was available: commissions and sales were not. And fascism and antisemitism were sweeping Poland.

**From these hateful elements he fled, first to Belgium then to France, and, in 1940, to Glasgow. There, friendless except for fellow-artists Jankel Adler and Benno Shotz, unable to speak a word of English, he painted with Chagall-like sweetness, nostalgic pictures of his Jewish home life in an attempt to recapture a world he knew would never survive the war. This lasted for four years. Meanwhile he suffered what he calls "the pangs of unwelcome that an artist must accept in an alien community."**

It was a stranger who suggested he visit a remote but beautiful Welsh mining village. Ystradgynlais is noted for its rainfall and its sunsets, and he intended to stay there three weeks. He remained for eleven years.

In that time he says he found himself both as an artist and as a human being. Even today nearly all his work is tacitly dedicated to the men and women of that valley. His paintings of them are a kind of documentary, created out of sympathetic understanding, a natural feeling for the life of the miner. He knowns himself to be an outsider, yet he manages to paint from the inside looking out, rather than from the outside looking in.

Now aged 48, Josef Herman came to live in London five years ago. Today his work has no Jewish overtones. "But one never grows away from one's original background. The things that link Jewish artists is not a matter of style, but of feeling, and one cannot deny the singularity of Jewish art . . . To be a Jew means to be conscious of one's history, even of one's pagan history. Religion is a private matter."

The recrudescence of antisemitism is something in which he feels deeply involved. "I don't think it spells immediate danger," he said, "but we would be foolish to accept the estimate from some quarters that these were simply outbreaks of hooliganism. The fact that they coincided in time and happened simultaneously in several countries, shows an organising hand. I think that the response of the public and of the Press has been exemplary. But to curb antisemitism we must not retreat. We need not search ourselves. The guilt is not ours. Antisemitism is something too brutal to be thought of in terms of ideas. It is part of a crude political expediency . . . a reactionary expediency. This is its history; and this is its presence. You are surprised that I do not hide my passions. This is one of the problems on which I cannot keep calm.

## Social And Personal

# Hundreds Attend Graduation At "Associated"

It was standing room only in the large Auditorium of the North Bathurst Talmud Torah at Bathurst and Neptune as hundreds of people attended the recent Annual Graduation Exercises of the Associated Hebrew Schools.

**Mr. Joseph Levine, Chairman of the Board of Education of the Schools, presided. He congratulated both parents and the graduates on their fine achievements. He also pointed to the shortage of classroom space, the difficulties under which the school is laboring because of heavy enrolment, and hoped this problem would be solved by building additional rooms in the near future. Mr. Wilfred Gordon, Q.C., President of the Association, urged the thousands of parents whose children attend the schools, to make their influence felt by giving vigorous support to the educational effort of the community.**

Dr. Joseph Diamond extended greetings on behalf of the Bureau of Jewish Education, and asked for a greater understanding of the role of Jewish education.

**Mr. Samuel Sable, former President of the United Jewish Welfare Fund, urged the graduates to continue with their Jewish education. Greetings were also brought by Mr. Saul Singler, Vice-President of the Associated and President of Shaarei Shomayim.**

Rabbi Dr. Gershon Winer, a former pupil of the Associated who was the guest speaker, emphasized the need for an intensive program of Jewish Education. He congratulated the Associated for continuing to maintain high standards in its school system. He declared that the reduced hours and curriculum of the congregational schools have brought poor educational results.

A fine choral program was presented by the school choir under the direction of Varda Hall with Sarah Barkin at the piano. Their renditions of Liturgical and modern Israeli songs were greeted with much applause. Musical selections were also rendered by a chalil group conducted by V. Habibi.

**Graduates participated in the program with selections from the Prophets, recitations from the famous Hebrew poet Bialik, Talmudical discourse on the demands of Jewish law for ethical conduct in business and human relationships, composition on Theodore Herzl and valedictories. Graduates who participated in the program were: Murray Isenbaum, Rosaline Jama, Joy Satok, Sharon Levinoff, Howard Bromberg, Murray Brutman, Mordecai Stupak, David Franklin, John Anthony, Irving Switzman, Florence Wise, Melvin Pearlmutter, Sharon Weinrot, and Alan Burger. Joy Satok was valedictorian in Hebrew and Cyril Levitt was valedictorian in English.**

Participating in the distribution of prizes and awards were Mr. W. Gordon, Q.C., Mr. and Mrs. Israel Weinberg, Mr. S. J. Sable, Mrs. Meyer Levine, Mrs. O. Rosenfeld, Mr. S. Sigler.

Mr. W. Sefton and Mr. B. Applebaum, representing the P.T.A. organizations, joined in the processional and in the distribution of awards. Diplomas were handed out by the principals. Prizes and awards were distributed as follows:

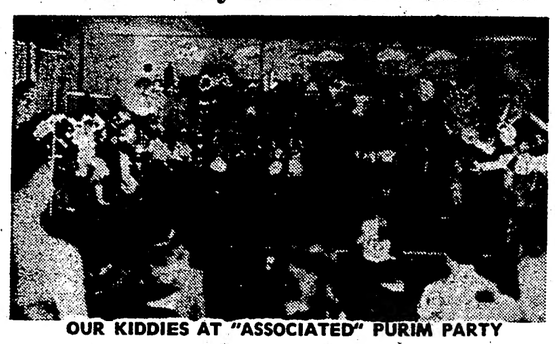
The Shaarei Shomayim Awards in honor of Mr. and Mrs. Meyer W. Gasner and Mr. and Mrs. L. N. Nadler to Sholom Prasow and Michael Greenstein; The Shaarei Shomayim P.T.A. Scholarship in honor of Mr. Jacob Burke, M.A., Principal to Joseph Greenbaum; The Joseph Levine Award to Arye Lebovic; The Israel and Rose Weinberg to Janine Kuhl; The Paul Levi Memorial Award to Sharon Kirsh; The Moses Gelber Memorial Award to Roseline Jama; The Sophie Gelber Memorial Award to Cyril Levit; The Jacob Andrews Memorial Award to Mordecai Stupak; The Wilfred and Balfoura Gordon Award in memory of Rabbi Jacob Gordon to Melvin Perlmutter; The Wilferd and Balfoura Gordon Award in memory of Rebitzin Lifshe Gordon to Sharon Weinroth; The Mark H. Keyfetz Memorial Award to Howard Bromberg; The Joseph Schwartz Memorial Awards to Sharon Levinoff and Murray Isenbaum; The Associated Hebrew Schools Award in honor of Dr. Levi Jacober and Mr. Abraham Shkop to Joy Satok.

**A number of awards were also distributed to pupils in the junior classes in memory of Ernie Fine, Stuart Allan Hoffman, Mildred Lightman, William Pomerantz, Minnie Rosenfeld Saunders, Ben S. Okun, Zelda Tabakman, and Mannie Tator Stone.**

Junior awards were given by the North Bathurst Talmud Torah P.T.A., the Shaarei Shomayim P.T.A., the Brunswick Ave. Talmud Torah P.T.A., the Day School Parents' Association, and the Women's Auxiliary of the Toronto Hebrew Free School.

Graduates, parents and their friends, members of the board and staff subsequently met at a reception tendered by the schools in honor of the occasion.

**Community Leaders At "Associated" Graduation**



**OUR KIDDIES AT "ASSOCIATED" PURIM PARTY**

### NEW WORLD CLUB

The Annual Meeting of the New World Club held on Feb. 28 at the Regency Towers Hotel reflected our efforts to provide pleasant surroundings for our functions which were much appreciated by the membership and made our last season successful.

The following new officers were elected:

L. Awin, President; Ester Laufer, K. Fraser, Vice-Presidents; E. Goldstaub, Treasurer; O. Fiedler, Assistant Treasurer; K. Kramer, Secretary: A. Bieler, Assistant Secretary.

Also Elected: M. Hahn, B. Kroner, Edith Laufer, Wm. Mandl, Mrs. Podolsky.

W. Singer, Auditor.

## COMMENTARY

**By M. J. Nurenberger**

(Continued from Page One)

ed to helping Egypt. Quite to the contrary. Its entire existence is dependent upon a thriving Middle East. Israel is dedicated to a new era of a prosperous Semitic world where Jew and Arab alike would share equality of opportunity.

* * *

The Jewish people have returned unto Zion in order to build, not to destroy. Eisenhower was told the essential facts by Ben-Gurion. I am confident that the man who, by his military genius, defeated the onslaught of Hitler will also realize - from the purely strategic point of view —how vital Israel's permanence is to the West, to peace in the Middle East and from the long range historic point of view, also for the Arabs as well.

## "Habonim", Hadassah Chapter Holding Successful Party

**LEADERS OF HABONIM CONGREGATION**

**Last week, congregation HABONIM and the Hana Szenes Chapter of the HADASSAH combined their efforts and arranged a Purim Party which proved a great success and was very well attended.**

**President Spitz welcomed the guests with a witty and spirited speech.**

**Dr. Verny pointed out that both Congregation Habonim and the Hadassah pursue identical aims: encourage Jewish life, promote our traditional cultural and spiritual values and help those in Israel who build a new homeland on ancient soil.**

**Mr. Stillman and the Hadassah ladies — Mrs. Moses, Mrs. Beck, Mrs. Offenberg and Mrs. Singer, deserve the highest praise in helping to make this party a great success.**

### PURIM PERFORMANCE TINY TOTS SPARKLE IN

The Purim festival was observed by the pupils of the Association in a series of celebrations which involved all the departments of the school, from kindergarten through the classes of the Day School, and the Talmud Torahs.

Programs featured reading of the Megillah, Hebrew plays on the Purim theme, skits in English with the traditional Purim paraphernalia of costuming and gregors, special Purim songs, dances, and "Shalach - Monot" treats arranged by the Parents' groups.

Although charming and fascinating was the Kindergarten Purim festival. Opening with a Rythm Band worthy of Kiwanis, and a make-believe orchestra, the tiny 5 year old youngsters participated in a Purim party, in which interestingly enough, they were joined by Hebrew speaking visitors from the planet Mars. The program showed imagination and reflected a surprising fluency in spoken Hebrew. In addition to some of the traditional Purim songs and the Purim play. There were the dances of clowns, dwarfs, the dance of the flowers, and dance of the "Mishloach Manot" bearers. The English part of the program had an international flavor, with the youngsters dressed in a wide variety of costumes, doing songs and dances of sailors, songs and dances of Holland, Switzerland, Japan, etc.

The large audience of parents and friends present "Shepd Bucketfuls of Nachas" and who could blame them.

Purim celebrations were also carried out in the Brunswick Ave. Talmud Torah, the North Bathurst Talmud Torah, and Shaarei Shomayim Talmud Torah. The Day School had a series of six celebrations arranged according to age and grade levels.

At Shaarei Shomayim, Grades 3A, 3B, and 5B, 6B, put on colorful plays in which they showed considerable stage ability.

The North Bathurst Talmud Torah celebration included reading of the Megillah, plays in both Hebrew and English, and "Homentasch" treats.

### ORTHODOX RABBI TO SPEAK AT CHURCH

This coming Sunday a Rabbi, an Orthadox Rabbi, will address a group at Scarboro's United Church.

The youngish Rabbi, Manny Schochet, himself a student at Lake Shore Teacher's College, has been very popular with students of all faiths. He is studying at the Teacher's College (last year of studies) and simultaneously teaching religion.

**Many non-Jewish students admire the firm convictions of their colleague whose resoluteness in matters of principle is coupled with unusual gentleness of manner and speech. His blondish beard and yarmulka have recently become a feature of Toronto's student life.**

**RABBI SCHOCHET**

A native of Switzerland, Schochet spent his early childhood in Holland. The young rabbic-student speaks and writes perfectly seven languages. He preaches religion to all, to each according to his background and inherited loyalty to a specific group.

Talking to a reporter of the Canadian Jewish News, Rabbi Schochet stated that non-Jewish students perfectly understand his views and his devotion to traditional, Orthodox Judaism, which in his opinion is the only expression of authentic, historic Jewishness.

Manny Schochet will speak to the Unitarian assembly group of Scarboro about religion in general, not about Judaism specifically,—as he is interested in religion in general.

## TORONTO ORBIT

BY BERNICE DYMENT

**The Talk of Our Town: What's happening to our Bathurst Street? My favourite quote of the week . . . Desegregation takes a forward step on the local campus . . . A startling excerpt from the approved Religious Education Manual . . .**

### THE BUSINESS TREND

Bathurst Street has long been the heart of the northward trek of our community, and it's no novelty to see Jewish names and kosher insignia on rows of store-fronts. Now, they are going one step further, and a knowledge of Hebrew may well be a shopper's necessity in the days to come.

Two shops, side by side on Bathurst just north of Lawrence, advertise themselves as tessen, and the Matana Gift Shop. Translated, they are the "All that's Good Delicatessen", and "The Gift Gift Shop", so you can see that the "Hebrewization" of Bathurst Street is proceeding apace, and we'd all better dust off those Hebrew-English dictionaries our boys got as Bar Mitzvah presents."

### ARCHAEOLOGY AND THE BEATNIK LINGO

**Maybe you found your favourite quote of the week in the newspaper headlines, but not I. My vote goes to Jack Friedman who chaired the Beth Tzedec "Great Weekend" lecture last week. Guest speaker was Dr. Bernard Cherrick, of the Hebrew University whose topic was "Archaeology and Israel's Future."**

**Following the lecture, came the customary vote of thanks from the chairman. After so erudite a speaker, and "long haired" a subject, one might have expected a heartfelt expression of appreciation couched in similarly serious phrases. Not so, this time. Mr. Friedman rose, turned to the speaker and began, "Speaking to you not archaeologically, but in the modern, idiom, Dr. Cherrick— "we "dig" you!"**

**As any student of Beatnikisms knows, there just a'n't no higher accolade. Cool man, cool!**

### JEWISH FRATERNITY LEADS THE WAY

A recent isue of "The Varsity" — the undergraduate newspaper on the University of Toronto campus, contained an item of interest, in the light of the segregation battle down Dixie way. Phi D E The Jewish medical fraternity, on the local campus announced the pledging of the two negro students— the first such "integration" to be reported.

According to Ted Pulchinska, this was in no way connected with the recent "cause celebre"—the Bobbi Arrington case of discrimination. The non-sectarian program instituted by Phi D E commenced in 1959, and is therefore even more noteworthy. If there is one place which should be above the shameful practice of discrimination it is certainly the campus of an institution of higher learning, and it is indeed commendable that a Jewish fraternity is leading the way towards real brotherhood.

### THE GRADE 6 MANUAL, PAGE 134

**One of the most startling revelations to come out of the report on the Religious Education Survey which was read at the Casa Loma meeting of the Ethical Education Association last week, is to be found in the manual used by Grade 6 teachers.**

**I quote from the chapter on Christian Mission to Asia:**

**"Jesus Christ goes forth today bringing peace, gladness and a sense of satisfaction to the men and women of Africa and the East, which their own religion does not afford— you sit here clothed and in your right mind as a living proof of the value of Christian Missions."**

**Now what do YOU make of that one. Some one sitting nearby commented, "I guess that means that the U. N. is a combination nudist colony and booby-hatch." What the impact on 11-year-olds would be is certainly open to question, yet this is the kind of propaganda officially sanctioned by the provincial authorities.**

It's unfortunate that this meeting was scheduled for the same evening as the Music Month Concert at Adath Israel Synagogue because so many people would have liked to attend both events. They were both extremely well-attended of course, and both highly successful, providing intellectual and esthetic stimulation of different varieties.

Doubtless the interest of many in the concert audience towards choir participation was sparked by the obvious enjoyment of the singers and the beauty of their combined voices. Certainly something concrete will result from the religious education meeting. The 300 who were there went forth with missionary zeal, from the look of them, bent, not "on murder", as the text says of the Jewish leaders in Christ's day, but on exposing the distortions that sow the first seeds of religious bigotry.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# OPENING DINNER MARCH 28 KEYNOTES RECORD CAMPAIGN

## Commercial Professsions Division Sets Top Drive Pace

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CAMPAIGN STRATEGY to bring in added dollars so urgently needed to help thousands of Jews throughout the world, is the subject under discussion by energetic RALPH FISHER (left), Co-chairman, Commercial Professions Division and JOSEPH KIRZNER, Co-chairman, Accountants' Group.

• • •

CHECKING IN with completed Pledge Cards, BARRY CAPLAN, (right), Co-chairman, Accountants' Group, seen here with BENARD C. KURTZ, Co-chairman, Commercial Professions Division.

• • •

PARTICULARLY PLEASED with 1960 progress of the Barristers' Group in the UJA drive are Co-chairman BERNARD PERSIKO (left) and DONALD CARR, Co-chairman, Commercial Professions Division.

• • •

AMONG THE GO-GETTERS in the active Brokers' Group of the Campaign, ALBERT KELMAN (left) and MAC NISKER, a Co-chairman of the Group.

• • •

TWO GOOD REASONS for excellent showing of the Barristers' Group in this year's UJA Campaign. . . . JACK FRIEDMAN BRYANT KASSIRER Co-chairmen of the Group.

• • •

DIAGNOSIS FOR A RECORD - BREAKING CAMPAIGN . . .

## Medical Professions Division Of UJA Has It . . . Work, Work And More Work

Picture Extreme Left HARD-DRIVING co-chairmen of the Physicians' Group, DR SIDNEY WAX (left) and DR. FRED WEINBERG checking their Canvassers' lists. They were especially happy to announce that the Chiefs of Staff of Mount Sinai Hospital had thrown their full support behind the 1960 UJA drive.

AMONG THE contributors and workers in the Physicians' Group are (left to right) DR. JOHN ZELDIN, DR. WULF GROBIN, DR. LOUIS J. HARRIS, Co - chairman, Medical Professions Divisions Advance Gifts and DR. HAROLD PRITZKER

PHARMACISTS' MOVE TOWARD Group UJA record, led by men like LOU BALL (centre) and DAVID RUSKIN (right) Co-chairmen of the Group, seen here with Campaign Chairman ALVIN B. ROSENBERG, Q. C.

Picture Extreme Right ANOTHER DRIVING FORCE in the Medical Professions division, Co-chairman MURRAY KOFFLER (L), brief two druggists, PERCY SPENCER (centre) and BARRY HABERMAN, on the importance of energetic and conscientious canvassing techniques.

• • •

DENTISTS ARE EXTRACTING every ounce of effort in their drive to make their Group's effort the biggest in UJA history. Seen at a campaign planning meeting are (left to right) DR. FRED G. STULBERG, Co-chairman, Dentists' Group; DR. HARRY JOLLEY, Co-chairman, Medical Professions Group; DR. LEO SUSSMAN; DR. ALLAN BROWN, Co-chairman, Dentists' Group and DR. IRWIN LIGHTMAN, Co-chairman Medical Professions Group.

• • •

### Gala Keynote Dinner Opens With Biggest Advance In Toronto UJA History

The vanguard of the United Jewish Appeal continues to set a fast pace with increases ranging from 25% to 100% being reported by Divisions as plans are completed for the 1960 KEYNOTE DINNER at the Beth Tzedec Banquet Hall on Monday, March 28.

**Campaign Chairman ALVIN B. ROSENBERG, Q. C. said the 1960 UJA Campaign would go into the Keynote Dinner, which formally opens the drive, with the biggest advance in pledges in Toronto Jewry's history.**

The Keynote Dinner is a highlight of the Campaign at which community leaders rededicate themselves to the task of raising UJA to new heights of achievement. The assembly of community pace-setters is expected to help the already excellent 1960 drive continue its progress toward a second successive record-breaking total.

**On this page is pictured a few of the many dedicated and energetic workers whose "assignment '60" it is to raise the UJA funds which in turn will aid:**

— The thousands of Jews who will arrive penniless in Israel from Europe and North Africa.
— The 80,000 immigrants in Israel who still live in shanty-town Ma'abarot to get decent housing.
— The Joint Distribution Committee's program of health and rehabilitation services.
— 250,000 distressed Jews in 25 European and North African countries.
— The JDC-Malben program of caring for the sick, the aged and the handicapped immigrants in Israel.

**AT HOME the UJA allocates funds to:**

— The Bureau of Jewish Education and its ten subsidized Hebrew schools serving every area of Toronto.
— The Jewish Family and Child Service program for new Jewish Canadians.
— The Jewish Vocational Service employment service to newcomers.
— The Jewish Immigrant Aid Services reception, resettlement and financial assistance to Jewish immigrants in our community.
— The Capital Needs program of the new North Toronto YM and YWHA, the Jewish Home for the Aged and the Associated Hebrew Schools.
— The Jewish Public Library.
— Hillel Foundation at the University of Toronto.
— The Canadian Jewish Congress program, and many other essential cultural, social and welfare services.

## Women's Division Canvass In Full Swing

**UJA Women's Division Sparks Drive with "Charge-Account" Giving Plan — Plus — Chance for Contributor to Win Free $1,000 International Wardrobe**

**Hundreds of enthusiastic workers of the Women's Division General Canvass are covering assignments and reporting generous pledge increases that promise to make this the biggest UJA year yet for Toronto's Jewish women.**

**The big pledge increases are attributed by Women's Division's Co-chairman, MRS. CARL C. COLE and MRS. MAX TANENBAUM to the "Charge-Account" giving plan. They explain that in the past, women of the community pledged whatever loose change they might have had available in their purses on the day a Canvasser called. The "Charge-Account" plan makes it easy for a woman to pledge generously, and pay her pledge with as little as $1 a week.**

THE RESPONSE WAS IMMEDIATE. THE 1960 WOMEN'S DIVISION CAMPAIGN IS FAR AHEAD OF ANY PREVIOUS DRIVE. "THE WOMEN OF THE JEWISH COMMUNITY," SAID MRS. MARK A. LEVY, A MEMBER OF THE CAMPAIGN CABINET, "HAVE FOUND IN THE "CHARGE - ACCOUNT" GIVING PLAN A REAL OPPORTUNITY TO MAKE A SIZEABLE CONTRIBUTION TO THE UNITED JEWISH APPEAL, AND THEY ARE TAKING ADVANTAGE OF THAT OPPORTUNITY."

The "Charge-Account" Giving Plan proved particularly successful in the General Canvass section of the Division, and in this regard, General Canvass Chairman, MRS. SAMUEL Z. DONNENFIELD, said, "The $1 or $2 a week a woman pledges for the year is not much . . . yet it can do so much. For example, $2 a week is enough to provide a hot lunch every schoolday for a year for some Israel child in the newly settled areas of the Negev."

An additional incentive for increased pledging is the announcement that every contributor who boosts her pledge to $1 (or more) a week for a year, will be eligible for a chance at the beautiful $1,000 International Wardrobe.

**One lucky contributor who increases her gift to $1 (or more) per week for a year will win the $1,000 international wardrobe as presented at Kickoff luncheon.**

MRS. LESLIE GREENBAUM adds charm to an American negligee ensemble.

MRS. LOUIS BREGMAN models a Ceil Chapman Cocktail Dress.

From Switzerland, comes this attractive creation worn by MRS. JESS WITCHEL.

MRS. DANIEL LIBMAN shows a breesy Italian slack and sweater import.

MRS. JESSE GLASS adds a touch of glamour in a Desert Gold Canadian Mink Beret and Ascot.

Israel supplied MRS. WILLIAM SAVLOV'S knitted three-piece suit.

"Luxurious" is the word for the black velvet evening coat of Canadian design modelled by MRS. MAX EISEN.

**Charming Members of the Women's Division Model a Few of the Breathtaking Creations in the $1,000 Wardrobe.**

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BUY YOUR MEAT AND POULTRY WHERE THE SIGN OF THE KASHRUTH COMMITTEE IS DISPLAYED. INSIST THAT THE CONGRESS METAL TAG IS ATTACHED TO THE POULTRY YOU BUY. THESE ARE YOUR ASSURANCES THAT WHAT YOU ARE BUYING IS KOSHER.

FOLLOWING IS A LIST OF BUTCHER SHOPS WHICH PARTICIPATE IN THE CENTRALLY SUPERVISED PROGRAM OF KASHRUTH UNDER THE CANADIAN JEWISH CONGRESS

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RUssell 3-5679

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**MANNING MEAT MARKET**
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**PERL'S BUTCHER SHOP**
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RUssell 7-1401

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LEnnox 1-5030

**SPRINGER'S MEAT MARKET**
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WAlnut 2-8975
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RUssell 7-3971

**WEINBERGER'S MEAT MARKET**
231 Augusta Avenue
EMpire 6-0965

**M. WEISS**
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## THE WOMAN AND THE HOME

A TIP TO THE LADIES

# How To Furnish Your Home

If there is a psychological explanation for the return to more formal, opulent home decor, it might be that elegance in the home gives people a feeling of stability, security.

This is the view of Eddy S. Feldman, managing director of the Los Angeles Furniture Mart which had its annual winter market last month.

**"I am only the managing director of the building, not a designer or maker of home furnishings," he said. "But from the furniture I saw coming into the building for winter market display and from what designers and manufacturers tell me, I think there might be a psychological explanation.**

"During World War II and the Korean War, young couples moved about a great deal. Wives followed their husbands from camp to camp, living in lean-to apartments. Today most of them are settled in their homes. They have had their fill of too casual living. They are buying beautiful things, lasting things.

**"People are taking more of an interest in enriching their lives by bettering their homes."**

Feldman also pointed out that next to elegance, diversified design was very evident in the merchandise shown. "It has been a designer's free-for-all in creating furniture for American homes. People can almost set their own trends so far as their homes are concerned.

Mrs. America need not worry about having to have a certain type furniture just because it is in vogue. Today, so long as it is elegant, anything goes.

**The Scandinavian influence is still very much about. There's a trend still Early American as well as the wealthy "country styles" of the European countries. A homemaker may combine contemporary furniture with other periods. The idea is to please herself.**

variety from which to make her selection, the American woman will find it easier to achieve this self-expression. Her family's way of life will dictate the decor she chooses," Feldman believes.

A STORY FOR YOUNG AND OLD

BY A. BONEH

# 200 Years Baal Shem

On the festival of Shavuot, in the year 1760, Israel Baal Shem Tov died. He passed on to his heavenly rest, but in the lives of millions, his spirit is still alive. In days of deep sorrow, of bitter disappointment and spiritual distress, the Baal Shem Tov came to his people. He appeared after the terrible Cossack massacres that had cast his brothers into despair. Like the prophets of old who lived alone in forests and deserts, and in the profound quiet of nature learned to see into the truth of things, so Israel lived many years in the beautiful Carpathian Mountains, deep thought and in prayer.

**His teaching was a teaching of redemption, of liberation. In the freedom of the mountains, Israel learned to love freedom. Not freedom of the body alone, but the freedom of the spirit as well. The Baal Shem Tov knew that joy liberates man's spirit; gladness can raise him to the very heights. Men must worship God in joy, for in joy, the soul expands and cuts free from the bonds of despair. The Besht (Baal Shem Tov) taught his brothers to love one another. In regard and concern for each other, men become as one and hasten the redemption. Israel told one of his disciples: "I love the lowest and meanest man of our people more than you love your only son."**

**With all his heart, the Besht yearned for Eretz Yisrael. His brother-in-law, Rabbi Gershon, wrote him of the glory and the holiness of the land. He urged him to come quickly, to hasten the redemption of his people. The Besht prepared for his journey. He took with him his daughter, Odel, and his scribe, Reb Zvi. After a long and dangerous voyage, they arrived at Constantinople. From Constantinople, they took a ship for Eretz Yisrael. On the way, the ship was stopped at a small island. The Besht and his party went ashore. They walked about the island, when suddenly, they realized they were lost. Their ship had left without them.**

"Rabbi, you must save us!"

"I can't. I have forgotten all. Remind me of something I have taught you, Reb Zvi."

"I, too, have forgotten everything. I remember only the alphabet."

"Hurry then, the alphabet."

Reb Zvi recited the alphabet and the Besht prayed with all his heart. A ship appeared on the horizon; his prayers were answered. The Besht realized then that it was not meant for him to travel on. But he must go on. It was time to bring the Messiah. The Besht continued his journey. Suddenly, his daughter was swept overboard by a great wave. The Besht cried out: "Shema Yisrael." Then with trembling lips, he said: "Very well, I see I must go home." His daughter was saved, and the Besht turned back.

After the Besht's death, a disciple saw him walking to and fro in a dream. He asked him what he was doing. He was told that the Besht walks up and down the walls of Jerusalem saying: "I have sworn not to go down from these walls until Israel is redeemed."

And the journey he began was continued and continues in our day.

Once a week, there is a movie and on Pesach, Rosh Hashana, at weddings, and whenever all the chaverim eat together at the same time, we join them. There is usually wine and especially good food, and afterwards everyone sings. We kids always have a competition as to who can drink the greatest possible number of glasses of wine without anybody's noticing. I win quite often but only because Shmuel turns a blind eye. He knows I don't get drunk but only pretend to. (Sez you!—Shmuel.) There are lots of other occasions like the bringing in of First Fruit, Independence Day, Chanuka, etc., when all the kids from the age of about five either watch or actively participate.

**Altogether, Kfar Hanasi has 120 children and 150 members. The children are of all ages from 14 days to 14 years. Every age group has its own house where they eat, play, learn, and sleep. At 5.00 in the afternoon, all the kids go to their parents' rooms and later the parents put them to bed. In my class, only two kids have parents in the kibbutz; the others have parents or relatives in town and they go to the room of the family which takes care of them while they are here. This is called "collective education," and it is the same in all kibbutzim. The idea is that the parents can both go to work, and when the kids come home in the afternoon, the parents can stay with them. We also have a vegetable garden and give the produce to the kitchen, and in return the kibbutz buys us soccer outfits, a phonograph, and so on. In addition, we are bringing up two lambs on scraps from our meals, and also have a puppy, and sometimes a cat. Once we had two cats, and both had kittens at the same time. The whole kibbutz was flooded with kittens and Shmuel took one of them home. It was as big as his fist and we fed it with a little bottle and nipple. It became very big and used to come when Shmuel whistled in a certain way. Actually it was not as friendly as cats usually are and when it did decide to jump onto Shmuel's lap, he always felt very flattered. Shmuel did—not the cat. I called him Zariz, which means active, and Shmuel just called him Puss, but he listened to neither of us.**

One day, we found a lizard in the room, and when I wanted to drive it out, Shmuel said it was worthwhile keeping because he would catch all the flies which didn't die from DDT. He did, too. Sometimes we find a scorpion and then there is a great fuss because no one likes to get stung by a scorpion. It hurts terribly and if a small kid is stung, he may die from it. So we always have an exciting time till it has been squashed. Once we even found a half-poisonous snake but that one didn't last a minute. Anything else—spiders, beetles, or moths—we catch and put outside. We don't like to kill them.

In about three years' time, we will be called to the Army. I am looking forward to that. I know how to shoot and so do the others, even the girls. After my two and a half years in the Army, I think I shall come back to Kfar Hanasi and ask to be accepted as a member. Of course, I know that I shall have to work hard and for long hours, because if the harvest has to be gathered or the wheat sown, then it has to be done quickly. But that is what I want to do unless I change my mind after I have finished with the Army. Shmuel says that it is too early to worry about that and that he will probably be a grandfather by proxy when I am twenty. By that, he means that I shall be married and have children. I think he would like that more than I will.

Sometimes I am very impatient to be twenty, and other times, I think that it would be better to stay fourteen all the time. What do you think?

## Our Quiz

**QUESTIONS:**

1. What does the Hebrew word "Shabbat" mean?
2. The Jewish observance of the Sabbath is based on what Bibical passages?
3. What besides REST is enjoined by the fourth Commanding.
4. When the Israelites were in the desert on the way to the Promised Land, a double portion of manna was gathered on Friday. Why?
5. In what way did the Babylonian observance of the seventh day differ from the Hebrew Sabbath?

**ANSWERS:**

1. **Rest.**
2. **On the story of creation of the world as related in Geneses 2: 1-3, and on the Fourth Commandment in Exodus 20: 8-11, and in Deuteronomy 5: 12-15.**
3. **"Six days shalt thou labor, and do all thy work."**
4. **Gathering manna was prohibited on the Shabbat.**
5. **The Babylonians considered the seventh day as the day of evil spirits and bad luck. They thought that the moon stands still every seventh day.**

From Jewish Question and Answer Book by Wm. R. Blumenthal.

## — KEEP SMILING —

**A PRAYER AND A DEAL**

Once there was a poor man, a SCHLEMIHL. He was so unhappy that he took pleasure in day-dreaming.

One day he uttered the following prayer:

"Dear God—give me ten thousand dollars for the New Year. I'll tell you what—I'll make a deal with you. I swear to give five thousand dollars of this amount for charity, the other half let me keep. You say you have doubts about my honorable intentions? — then give me the five thousand dollars I ask for myself and the other five thousand dollars YOU give to charity yourself."

* * * *

**MARRIAGES ARE MADE IN HEAVEN**

**For many years the meek rabbi endured the nagging of his shrewish wife with resignation. Everyone marvelled greatly over his self-control. One day a friend of his said to him:**

**"It's simply not human to be as patient as you are! If I were in your place I'd divorce your wife—she's the scandal of the whole town."**

**The rabbi sighed wearily and murmured:**

**"It must be God's will."**

**"Nonsense!" protested his friend. "Surely you don't mean to tell me that it is God's will to punish a holy man like you!"**

"Far be it from me to question the justice of God's will," gently answered the rabbi. "My own common sense tells me that it is wise. What if my wife had been married instead to an impatient man? Why, he would have divorced her and ruined her life forever after! Therefore, you see that God must have known what he was doing when he gave her to me who can tolerate her nagging."

* * * *

**X MARKS THE SPOT**

Shmul the tailor came to America from a little Russian town. He didn't know how to read or write but he opened a clothing shop in New York and he began to prosper. In time he went to the bank to open a checking account. Not knowing how to write, he signed two crosses on the bank document XX in lieu of his name.

As time went on he prospered still more. He sold his cloak-and-suit business and began to manufacture textiles. So he went to the bank and opened a new account. This time he signed all the bank documents with three crosses.

"Why three crosses?" asked the bank president. "You've always signed with two."

"Oh, you know how women are, fancy-shmancy," he muttered apologetically. "My wife wants me to take on a middle name!"

From A Treasury of Jewish Folklore Edited by Nathan Ausubel by Crown.

## IT'S A BEAUTIFUL DAY

BY RUTHIE

After a week of cloudy skies and intermittent rain, we were finally greeted one morning by the sun's rays. At seven A.M. the children began clamoring, "Can we go out? Can we go out?" We'll see.

**The weather report was due in a minute. I turned on the radio, hoping against hope that, since the sun shone so brightly, the temperature would be at least 45 degrees below zero. Yes, that's just the way I felt. And here's why.**

**Did you ever try to help three children, aged five and under, try to put on rubber boots? If you are a member of this brigade, you know just what I mean. Every nail on your fingers is ripped, and your fingertips are as black as coal from shoving each foot into a snowshoe. A NEVAIRA your manicure! Your hands still look like a ditch digger's.**

But let's start from the beginning. Admittedly, it's cold outside. So what do we do? Junior stands still, straight as a rod, waiting for the "get-up". To start with, he's wearing a flannel shirt and blue jeans. You commence with the woolen pullover you've just finished knitting. Then you add the cardigan which zippers down the front. Now comes the slacks. You expect Sonny to wade knee-deep in snow. Naturally, blue jeans aren't enough of a protection. As you pull up the slacks, you tell Junior to hold his breath, hoping the ends will meet. You, yourself, expel your breath slowly as the button pops into place. Now for the outer jacket! By this time Junior is weighted down all he's wearing, and couldn't move if he tried. Thus, zippering the jacket and getting on his mits isn't so difficult. His arms are stretched taut like branches on a tree.

Finally he's ready to go out! All of a sudden the expression on his face changes. That intense look is very familiar. He grows as red as a beet. OY, VEH! "Don't say . . . . . ".

"Mamma", he yells, "I gotta make . . . . . "

## Recipe Of The Week

Old Fashioned Dessert Favorites

Rice and bread puddings flavored with molasses and spices have a long history in this country. Probably because molasses was among our earliest sweetening agents.

**MOLASSES BREAD PUDDING**

2¼ cups bread cubes
½ cup raisins
⅛ teaspoon salt
2 eggs
2½ cups milk
¼ cup unsulphured molasses
1 tablespoon butter or margarine
2 tablespoon sugar
¼ teaspoon cinnamon

Combine bread cubes and raisins in a 1½-quart casserole; sprinkle with salt. Beat together eggs and milk; blend in molasses. Stir into bread mixtures; dot with butter. Combine sugar and cinnamon; sprinkle evenly over top. Bake in a moderate oven (350 degrees) 30 to 35 minutes. Six servings.

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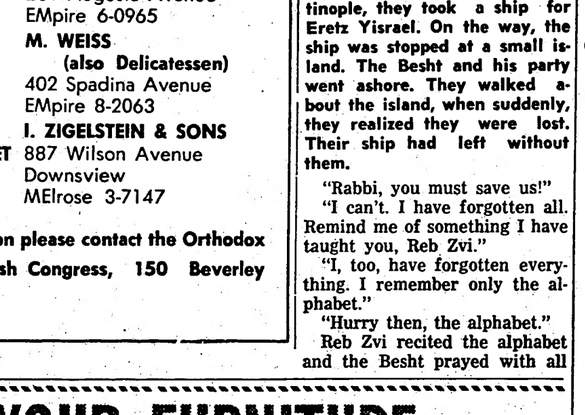

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# World Jewry To Join In Celebration Of 2500th Anniversary Of Iranian Empire

**World Jewry To Join In Celebration Of 2500th Anniversary Of Iranian Empire**

Teheran - (W.J.A.) Jewish communities in sixty-four countries the world over, associated with the World Jewish Congress, and the State of Israel, are to join Iran in the 1961 celebrations on the occasion of the 2500th anniversary of the foundation of the Iranian Empire by King Cyrus the Great. It was in 538 B.C. that King Cyrus freed the Jews living in Babylonian exile.

At a recent press conference in Teheran, Mr. Haj-e-Din shapah, Cultural Adviser to the Iranian Royal Court, welcomed the decision taken by the World Jewish Congress Plenary Assembly in Stockholm last August to associate the Jewish communities in sixty-four countries with the 2500th anniversary celebrations planned for next year. Mr. Shapah, who heads the special Iranian Celebration Committee, said the resolution to this effect passed at the Stockholm Assembly added "unusual honour and significance to the festivities." He expressed his Government's satisfaction at the World Jewish Congress decision to hold separate celebrations in all the countries of the Diaspora and disclosed that a special King Cyrus Celebration Committee is to be established in Israel.

Mr. Shapah recently returned from a world-wide tour to organise the celebrations in various countries. It is understood that Iranian Government attaches special significance to the celebrations in the Diaspora and in Israel, and to the participation of Israel and world Jewish reprentatives in the Iranian ceremonies in 1961. Cyrus went down in history as the king who enabled the Jews to return home from exile in Babylon and to rebuild the Temple in Jerusalem.

**Friend of Jewish People**

The World Jewish Congress, at its Plenary Assembly in Stockholm last August, noted the information conveyed by the delegation from Iran that His Imperial Majesty the Shah and the Iranian Government were planning to celebrate in 1961 the 2500th anniversary of the establishment of the Iranian Empire by Cyrus the Great. "Recognising the outstanding importance of the place occupied by King Cyrus the Great in the history of the Jewish people," the Plenary Assembly called on the World Jewish Congress Executive to "associate the Congress with the international celebrations of the event " and urged "all Jewish communities and congregations to commemorate in appropriate ways the memory of a great and historic figure whose friendship for the Jewish people is enshrined in the Biblical Record." The Assembly took the opportunity to "express warm congratulations of the World Jewish Congress to His Imperial Majesty and his Government and people on this historic commemoration."

# In Our Town And Elsewhere

### HERE and ELSEWHERE RADIO PROGRAM ON ISRAEL

Project 60, an hour-length radio program on the CBC network, will be devoted to a study of Israel, Sunday, March 20th at 6 p. m.

Lloyd Bochner noted Canadian actor visited Israel last summer on assignment for the Canadian Broadcasting Corporation and brought back tape-ecordings of interviews with Israelis of every walk of life.

Integrated into the program will be interviews recorded by Mr. Bochner on a previous assignment, when Israel first achieved statehood.

### GOLFERS BALL

**Members of the three Jewish Golf Clubs are sponsoring a joint Ball to be held on March 19th at the Northwood Club. Proceeds will go to the United Jewish Appeal.**

### HOLY BLOSSOM SPEAKER

Jacob J. Weinstein, Rabbi of congregation Kehilath Anshe Mayriv Chicago, Illinois, and a contributor to the Holy Blossom commemorative volume. "A People and its Faith" will be guest speaker at the March 18th A.E.C. lecture at the Temple.

Rabbi Weinstein will discuss his essay "Reform Judaism Reconsidered" which appears in the book.

### SISTERHOOD TEA

**Shaarei Shomayim Sisterhood Spring Tea will be held on Wednesday, March 23rd at the home of Mrs. Wilferd Gordon. Convenors are Mrs. Sara Solish and Mrs. Ida Goldberg.**

### BETH TZEDEC SPRING TORAH ACADEMY

The March 23rd Spring Torah Academy lecture at Beth Tzedec will be given by Melvin Freeman of New York, on the subject, "Vocational Education and Family Counselling."

The previous lecture dealt with "The Sociology of the Jewish Family" and was given by Dr. Marshall Sklare, a member of the staff of the American Jewish Committee.

### WOMEN'S ACTIVITIES IN THE COMMUNITY

Spring functions scheduled by various women's organizations in the community include:

**Beth Emeth Sisterhood** Tea and Fashion Show, Sunday, March 20th, from 2 to 6 p.m. in the Synagogue;

**Sharon Chapter of B'Nai Brith** also have a tea scheduled, March 20th.

**Hadassah** is holding an open meeting on Monday, March 21 when the program will be devoted to Youth Aliyah.

### TEMPLE SINAI VISITOR

**On Friday evening, March 25th, Temple Sinai Congregation will be addressed by a visiting Rabbi, Dr. Ellis Rivkin, of the Hebrew Union College, Cincinnati.**

### PURIM BALL

The Sisterhood and Brotherhood of Shaarei Shomayim are holding their Annual Purim Ball in the social hall of the synagogue on Saturday evening March 19th.

### BELGIAN ZIONIST TO BE KEYNOTE SPEAKER

**Mr. Jacques Torczyner, prominent Zionist leader who came to the United States from Belgium, will be the keynote speaker at the Holy Blossom Brotherhood Dinner scheduled for Monday, March 28th.**

### RABBI FELDER AUTHORS NEW BOOK

Rabbi Gedalia Felder, well-known Talmudic scholar and author, has recently published a bood, "Nachlath Tzvi." The publication of this volume was made possible through the contribution of the printing cost by Meyer Gasner, in memory of his parents.

Proceeds from the sale of the book are forwarded to Yeshivath Hadarom in Rechovoth, Israel.

### BETH JACOB BROTHERHOOD

Members of the Brotherhood, Beth Jacob Synagogue on Henry Street, will have as their guests on Sunday, March 20th, the members of the Shaarei Shomayim Brotherhood.

Rabbi Wurzburger will be the speaker for the joint breakfast clubs on this occasion.

# Jewish Community Calendar

**SATURDAY, MARCH 19, 1960**

7.00 p.m.-United Jewish Appeal ,Golfers' ball - Ali 3 Golf Clubs, Northwood Country Club

**SUNDAY, MARCH 20, 1960**

2.00 p.m. - Beth Emeth Sisterhood, Beth Emeth Synagogue.

6.00 p.m. - Tea and Fashion show, Clifton and Elder Sts.

2.00 p.m. - Shaaron Chapt. B'nai B'rith, Town House.

6.00 p.m. - Tea.

**MONDAY, MARCH 21, 1960**

9.30 a.m. - National Council of Jewish Women, Executive Committee Meeting.

12.00 Noon - United Jewish Appeal, Leadership Meeting

12.00 Noon - Hadassah Organization, Open Meeting re Youth Aliyah.

8.30 p.m. - Holy Blossom Temple, Adult Education, Holy Blossom Temple, 1950 Bathurst Street.

8.30 p.m. - Shaarei Shomayim, P.T.A. General Meeting, Shaarei Shomayim, 840 St Clair Ave. W.

8.30 p.m. - Conservative Synagogue of North Toronto - Panel Discussion, Beth David Congregation, 55 Yeoman's Road.

**TUESDAY, MARCH 22, 1960**

9.30 a.m. - Jewish Family and Child Service, Family Service Department.

10.30 a.m. - Beth Tzedec Sisterhood, Brunch Club, Beth Tzedec, 1700 Bathurst St.

12.15 p.m. - United Jewish Welfare Fund, Executive Committee Meeting.

**WEDNESDAY, MARCH 23,1960**

12.15 p.m. - Jewish Immigrant Aid Services, Case Committee.

1.00 p.m. - Shaarei Shomayim Sisterhood, Tea.

8.00 p.m. - Beth Tzedec Congregation, The Spring Torah Academy, Beth Tzedec, 1700 Bathurst St.

**THURSDAY, MARCH 24, 1960**

6.00 p.m. - United Jewish Appeal, Keynote Dinner, Beth Tzedec Congregation, 1700 Bathurst St.

8.00 p.m. - Beth Tzedec Congregation, Board of Governors, Beth Tzedec.

8.00 p.m. - B'nai B'rith Co-Ordinating Committee, General Meeting, B.B.Y.O. House, 968 Englinton Ave. W.

# How Prague Radio Fights Heaven And The Lord

**Weaning The Child Away From Religion - Another Aspect Of 'Freedom Of Worship'**

London - (W.J.A.) A recorded conversation on Prague radio offered some "practical advice" on how to wean a child away from religion, reports the World Jewish Congress Information Department. The participants were not over-optimistic as regards the older generation "We are not helped very much by a man who works well but goes to Church on Sunday. You cannot, however, change the old, even if you were to try from morn to eve... 'And when religion was being discussed with such people and "it comes down to brass tacks, one can always hear: What about my wife? I cannot, because of her, break up the whole family life."

**"Look, Johnny"**

As to children, the members of the panel found them "exposed to three environments. At school the child acquires the correct knowledge in the new spirit. Then it comes home and is given another explanation on the origin of life on earth: and in the streets amoung children and other people all is again entirely different. The child does not know which way to tend. You will teach it atheism, the mother will send it to religious classes unless you two rid yourselves of religion. The child will pick up something."

# Canadian Panorama

BY MORDECAI HIRSHENSON

### ISRAEL A REAL THREAT TO ARABS, WRITER SAYS

Peter Worthington writing in Saturday Night, maintains that "Egypt Will Never Attack Israel—as his article is entitled. Though the article is written with a clear-cut bias in favour of the Arab cause the Jewish reader may very well find satisfaction in Worthington's approach to his subject-Worthington's thesis is that it is "poppy-cock" that Nasser is poised to attack Israel. The Arabs, he says, "are more likely planning to defend themselves than . . . planning to invade."

**"The idea of 40 million Arabs teaming up to drive two million Jews into the sea," he writes, "is quite ludicrous and impractical . . . It's like a cow chasing a wolf."**

**On the refugee question Worthington unwittingly makes some rather uncomplimentary remarks about his Arab friends. It is "unrealistic" for the Arab countries to take in any Arab refugees. . "A Palestinian has nothing in common with an Algerian or an Iraqi. . and Morocco has no responsibility to absorb aliens (sic) into its own dreadfully poor economy."**

If Arab solidarity and interfeeble when it comes to practical feeling of brotherhood is so tical assistance, why one might ask, all the Arab resentment against Israel? If Palestinian Arabs are nothing more than "aliens" to Moroccan Arabs, why did Morocco find it necessary to shut off its postal connections with Israel, or join the Arab League?

Mr. Worthington is a rather unconvincing advocate for his cause.

### UNITED CHURCH RE-EVALUTES RELIGION IN SCHOOLS

Two major Protestant denominations have within a month of each other declared their misgivings about the program of religious studies given in Ontario public schools. The first to do so ( quoted in full in this column recently) was the Anglican "Canadian Churchman." This has now been followed by the United Church Observer which makes "an editorial proposal for a conference on religion in the schools."

**The United Church official organ, which addresses itself to Canada's largest Protestant denomination, does not go as far as the Anglican editorial. However, it does express some doubt and self-searching about how religion is being taught in the province's public schools and says specifically that "Christians should not ignore the published complaints of their Jewish neighbours. . . . Even when controversy and doctrine are avoided, a simple exposition of the Good Friday story, if not sensitively handled, may be deeply disturbing to a Jewish child and to Christian children with Jewish playmates."**

**The Observer spokesman thinks that the Christian religion can and should be taught in the public schools but seems to be earnestly seeking some formula that would remove the "rub" in it. He writes quite frankly that "Unitarian objection hasn't received much sympathy." However, "Jewish opposition especially when expressed by a man with the ability of Rabbi Abraham Feinberg, is another matter. In Rabbi Feinberg, Protestant leaders usually find an ally in a common struggle for good. They were shocked and some angry when he said "Religious instruction in the public schools is an unjust political means fashioned by sincere men for a narrow sectarian end.' "**

"And there are indications that Jewish youngsters and Jewish teachers have been embarrassed and offended. It is very easy for the over-eager minister or immature teacher to embarrass non-Christian children in the classroom. We don't want them embarrassed. At the same time we should be able to find a way to protect them without sacrificing all that is good in the present system."

The editorial ends up on a hopeful note:

"Religious people of all persuasions have too much in common to let this be argued out at street level. The leaders of all religious groups should be invited to confer on this matter, immediately."

The only flaw in this appeal is the preceding paragraph where the premise is stated:

**"We believe the New Testament can be taught objectively. The skilled and sensitive teacher could surely point out in the stories of Jesus that Jewish people think of him as a great teacher and prophet, but Christian people think he is the Son of God."**

Anyone who thinks that Ontario teachers can give an objective approach of these highly charged and subjective theological points laden with the weight of historical controversy, struggle, and bloodshed, to mixed classes of children of various creeds at the primary level is, to put it mildly, a supreme and utterly naive optimist.

### CANADIAN JEWISH CONGRESS HOLIDAY ARRANGEMENTS FOR JEWISH SERVICEMEN

Montreal - The Canadian Jewish Congress submitted to the Canadian Minister of National Defence the dates of the Passover festivals suggesting that orders be issued requesting that personnel of the Jewish faith in all branches of the Services be given leave to observe these Holy Days together with sufficient time to reach either their homes or the nearest community in order that they might properly observe this religious festival. The communication indicated that Canadian Jewish Congress offices in Montreal, Toronto, Winnipeg, Vancouver and Halifax will facilitate arrangements for private hospitality and synagogue worship for such personnel as will be away from their homes.

# Bicentenary Celebrations All Over Canada

Canadian Jewish Congress, which is sponsoring the National Bicentenary of Canadian Jewry, reports that many interesting celebrations are being planned in each of the ten provinces.

**Lavoy M. Becker, National Chairman of the Bicentenary Committee, will be the guest speaker of the Nova Scotia Bicentenary Committee on March 22 at a dinner to be held at the Lord Nelson Hotel, Halifax. A proclamation of the Bicentenary will be presented to Major General E. C. Plow, Lieutenant Governor of Nova Scotia and greetings will be tendered by the Premier of the Province, The Honorable Robert L. Stanfield, Mayor Charles A. Vaughan, of Halifax, Mayor I. W. Alkerley, of Dartmouth, and Dr. C. Bruce Fergusson, Provincial Archivist. The Nova Scotia Bicentenary Committee is made up of Magistrate Nathan Green, Q.C. Chairman: Aaron Zive, Earle H. Goldberg, Mrs. Morris Goldberg, Dr. Jason Greenblat, Noa Heinish, Peter Herschorn, Mrs. S.S. Jacobson, R.A. Kanisberg, Q.C., Rabbi Herbert C. Dobrinsky and Rabbi Isaac Freeman.**

Dr. Joseph Tanzman O.B.E., Bicentenary Chairman of Saint John, New Brunswick, where an affair is being planned for March 20, has on his committee: William Kaplansky, Rabbi Nathan Schorr, Milton Zides, A.M.D. Guss, Mrs. A. Ralph Isaacs, Mrs. E. Cohen, Mitchell Franklin, Eli Boyaner, Mr. J. Leiberman, Barnett Jacobson, Mr. A. Calp, Samuel Babb, and B.R. Guss, Q.C.

Rabbi Albert Pappenheim, of Beth David Synagogue, Toronto, spoke on the Bicentenary recently, at the Annual Luncheon of Bnai Moses Ben Judah Sisterhood in the auditorium of the Bnai Moses Ben Juda Synagogue in London, Ontario. Tables were decorated with floral banners, inscribed "200 years". Head table guests included Rabbi and Mrs. David Kirshenbaum, Rabbi Pappenheim, Cantor and Mrs. Frank Wyse, Mrs. Harry Biderman, president; Mrs. Jack Goldman, who gave the invocation, Mrs. Archie Marcus and Mrs. Louis M. Kirshenbaum. The luncheon was convented by Mrs. Ken H. Kendall and Mrs. Ted Handleman. Other conveners: Program Mrs. Mervyn Stein; publicity, Mrs. Sidney Hernick, social, Mrs. L.M. Naftolen, Mrs. Maurice Rajesky; theme, Mrs. Stein.

### 400,000 FORMER NAZI PARTY MEMBERS REINSTATED IN PUBLIC JOBS SINCE 1957

LONDON— (W.J.A.) 400,000 former members of the Nazis party who were civil servants or public employees before 1945 were reinstated in public jobs in Federal Germany in the last three years, according to Otto Gillmann, Chairman of an association of former public employees who can claim reinstatement under Article 131 of the West German constitution.

Gillmann, addressing a conference of the Association at Bad Kreuznach, claimed the people coming under the provisions of Article 131 were "resolutely against any dictatorship of the right or the left" and "grateful" that it had been possible to reinstate so many former Nazi party members in recent years.

# Your Tax Problem

BY MERVIN H. LASS, C.A.

### BUYING VERSUS LEASING VEHICLES TAX WISE

**QUESTION**

Our Company has been contemplating the advisability of selling our fleet of trucks and leasing new ones. What are the pros and cons tax-wise and other-wise?

**ANSWER**

The leasing of assets has grown very popular in the last decade. There are many factors to be considered before making your decision. The factor considered to be most important is the AMOUNT OF WORKING CAPITAL to be made available on the sale of the assets. Naturally the tax write off on the cost of the leasing will follow. This is in lieu of depreciation. Factors are (1) the number of miles put on per vehicle per annum.

(2) estimated life of each vehicle.

(3) present cost of maintenance and repairs.

(4) cost of lease.

(5) how much working capital will be freed.

(6) the use to which the newly freed capital will be put.

Other factors will be dependent upon particular problems of your Company. The ultimate decision should be reached after careful study by the Company's Comptroller and Chartered Accountant.

Mr. Lass will endeavour to answer as many questions as possible. Please direct your queries to M. Lass, C.A. in care of this paper.


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## Overseas Mission

(Continued From Page One)

**lem lands are steadily deteriorating, the financial participation of local communities or the governments involved is growing less. Thus, a larger proportionate share of the financial requirements must be borne by JDC.**

**In Poland and Western Europe more than 50,000 people will require one or more of the vital services which are provided by the Joint Distribution Committee.**

The eye-witness accounts of what the Fact-Finding Mission saw of the distressed Jewish communities of Poland, Morocco and Iran will be among the most important reports made to the community this year.

### SUFFER "DOUBLE MISFORTUNE"

The half-million Jews in Moslem countries suffer the double misfortune of being underprivileged minorities living in underdeveloped countries.

Despite the difficulties created by recent political and economic development in Morocco, JDC-supported programs continue serving about a third of the nearly 200,000 Jews living in the country (including the former Spanish Zone and Tangiers). The feeding program reaches about 43,000 individuals monthly, including 27,000 children served in canteens, 12,000 beneficiaries in the food parcel program and the remainder through various other channels.

### 3200 CHILDREN CARED FOR

UJA funds distributed by JDC, make possible the operation of six centers in which medical services are made available to thousands of individuals. JDC-supported kindergartens are a prominent part of the program. There are some 20 kindergartens in various communities throughout Morocco; nearly half of the 3,200 children in attendance are to be found in the kindergartens in Casablanca, which is one of the stops on the itinerary of the Toronto UJA Fact-Finding Commission.

In IRAN, with an estimated Jewish population of about 80,000, the unduplicated count of JDC beneficiaries numbers approximately 19,000. School canteens reach nearly 6,000 children; some 22 medical installations provide medical aid to 9,000 persons; mother and child care centers in Tehran and other cities serve about 2,400 people, and the educational programs count an attendance of over 13,000 in 49 schools or kindergartens.

### 22,000 HELPED IN POLAND

These conditions will be observed and reported on by members of the Toronto UJA Fact - Finding Commission, which will also have a rare opportunity to visit Poland where less than two years ago the Joint Distribution Committee was allowed to resume its activities. Today, JDC (with UJA funds) aid in Poland reaches 22,000 Jews annually.

**While the immediate aim of the program which got under way in late 1957 was to provide emergency aid to the many thousands of destitute Polish Jewish repatriates arriving from Russia, the services gradually had to be extended to meet the most urgent needs of the so-called "settled" population."**

All indications point to the desire of the majority of repatriates to emigrate, Israel being the main objective. However, because of the limitations of the repatriation agreement, the movement out of Poland has been limited.

There are today about 12,500 repatriates in Poland, many of whom continue to benefit from one or more of the services which JDC has made possible.

### WILL OBSERVE OPERATIONS

Since there is a large turnover in the families receiving assistance, JDC-supported programs will actually reach a majority of the Jewish population in Poland. Briefly, these programs include:

—Emergency one-time grants for living quarters, clothing, coal purchases, temporary unemployment, etc.

—Cash relief to aged, invalids and sick persons, and students.

—Kosher kitchens.

—Medical program, including shipments from abroad of medicines not readily available on the local market.

—Regular monthly support for residents in the old age home in Lodz.

The members of the Toronto UJA fact - finding Commission will see the operations of JDC; they will observe where and how UJA dollars are being used and will bring a first-hand report of their trip to the Toronto Jewish community at the UJA Keynote Dinner on Monday, March 28, at Beth Tzedec.


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*British M.P. Tells CJN:*

BY SIR LESLIE PLUMMER, M.P.

# There Should Be No Timidity In Battle Against Bigotry And Racial Intolerance

## London Statesman Cites Israeli Courage As Example For Moral Vigor

A member of Parliament in Britain who introduces legislation is subject to a variety of pressures. If his Bill is contentious (and few Bills which are worth a moments consideration are not so), he will receive in his mail and, equally anonymously over the telephone, a good deal of personal and sometimes obsecene abuse. This he disregards. Then, if his Bill looks like having a chance, the Government of the day will try blandishments, " . . . in the coming session, but not this one", " . . . later on, but not now" ("there's no time, old boy"), and do what they can to get him to drop it.

These blandishments the Member will regard as a sign of weakness or timidity on the part of the Government, and will accordingly press on regardless. Then he will receive a great deal of criticism and advice from his friends, who are sympathetic, but not sufficient so to bother to read all the words of his Bill and to become fully acquainted with what it means and what it aims to do.

I know. I'm experiencing this latter pressure now, and I'm therefore glad to have this chance to say what the Racial and Religious Insults Bill, for which I hope to get a second reading on March 18, is about.

First of all, it does not seek to prohibit any criticisms uttered by any person or group of persons at any time. As an M. P., the last thing I would want to do is to stifle criticism; it is the very breath of our political life. But there is a great deal of difference between criticism and insult.

**For example I may legitimately say, should I want to (and obviously I don't), that West Indians, West Africans, and men of colour generally should not be allowed here because their way of life is different, or for a number of other reasons. I can legitimately criticise them for coming here and for staying here, and I can criticise the Government for allowing them to come here. But if I scrawl on a wall "Get out, Nigger", or "Kick the Nigger" specimens I have seen, I clearly insult coloured people. And do I have to itemise in The Jewish Chronicle the kind of insults levelled against Jews? Apart from the swastika itself? I think not.**

**There is no difficulty in defining an insult: when it is proved the law recognises it, and so dies the judiciary. But some critics of my Bill argue that the existing laws - the Public Order Act 1936, for example - are sufficient to deal with insulting behaviour. I answer this as I did in the House: the times demand that we shall now make religious and racial insults a specific and separate offence from anything at present on the Statute Book, including the Public Order Act; for racialism is not always a breach of public order, but is always an insult and an injury to innocent people. And it is invariably an incitement to hatred ridicule, and contempt.**

As the law now stands, a defendant has only to say: "I did not intend to cause a breach of the peace: I was simply pointing out the facts as they are known to me" to succeed. Indeed, a few years ago the editor of a newspaper, prosecuted under the sedition laws as being guilty of inciting ill-will between H.M.'s subjects, was successful in his defence by saying in effect: "I wasn't inciting ill-will, but printing the facts as I understand them." "The facts" were typical examples of antisemitic insults.

Nor do the libel laws help, for no proceedings are possible unless the person attacked is identified or is a clearly identifiable person. The Jewish community, like most others, naturally fluctuates in number, and therefore no individual Jew can be identified in a general insult to Jews. I tried to rectify this by an amendment to Mr. Harold Lever's Defamation Bill, in 1952, which would have had the effect of establishing Group Libel on the Swiss pattern; but I couldn't get enough support for it in committee.

No; the existing laws are not sufficient, and they must be strengthened. But there is another and perhaps more powerful argument that I have to meet, and that is that antisemitism by its nature is not really susceptible to legislation, that in the Soviet Union legislation has not stood in the way of discrimination against Jews, and that what matters is the climate of public opinion.

Well, in the first place how do we know that in Britain (and that's the only country I am concerned with at the moment) we can't legislate against antisemitism? We have never tried to. This has always been the argument of people who don't want the law strengthened, and it is the muffled argument of the ostrich emerging from a heap of sand.

Sweden, which is a civilised country too, legislates against antisemitism in its now famous "Lex Aberg," an act introduced to stop the activities of a notorious antisemite after whom it is named, and who was one of the first to go to gaol under it. And at this moment the Federal German Parliament is considering a Bill, which I understand has general Government support, making it an offence to insult a person because of his race, religion or nationality. I have not gone as far as including nationality in my Bill; I didn't want to make the going even harder!

**In the second place, I don't know what happens in Soviet Russia, not am I proposing to legislate against racial discrimination, preferring to leave that job to my good friend Fenner Brockway, who tells me he will reintroduce his Bill dealing with this other wickedness later this session. I am trying to legislate against insults to people because of their race or religion, and my critics should keep this firmly in their minds.**

But, of course, what really does matter is the climate of public opinion. This argument I willingly accept. But how do we rally public opinion? By saying, as some Jews and Gentiles do, that it's better to say nothing and hope that all will be well in the end? Or by arousing the feelings of the people against swastika daubing (or the nuclear arming of Germany, too), as did the Jewish ex-Servicement with their famous march?

If timidity had been the policy of Israel there would be no Israel at all today. Israel did not try to sweep Arab aggression under the carpet, pretending it wasn't there. The world still loves a fighter, and the spectacle of Jews themselves joining the campaign to drive out antisemitism commands respect and admiration.

I believe that, whatever its fate, my Bill gives an impetus to the ceaseless campaign that all of us must wage against the national disgrace of racial insults. If it does only that I shall be content with my efforts and amply rewarded for my work.

## Russia Accused

(Continued from Page One)

**"With virtually no replacements in sight," he said, "the situation is bound to become worse over the coming years."**

In discussing anti-semitism in this country, Senator Dodd stated that active anti-semitism is not a serious problem here.

"But I would warn against complacency," he added. "There is a good deal of passive or polite anti-semitism which expresses itself in various forms of discrimination and segregation.

### ANTI-SEMITISM IS ANTI-CHRISTIANISM

"Moreover, here and there, scattered across the country, there are little hate groups who make the Jews the chief target of their venom. They are isolated and without influence. But under certain circumstances, they could again become dangerous."

**Senator Dodd declared that the existence of anti-semitism, even on a small scale, should not be ignored either in this country or elsewhere.**

**"We must make people understand," he said, "that anti-Christianism goes with anti-semitism, as godlessness goes with totalitarianism. It is no accident, in my opinion, that the two great godless movements of our time, Nazism and Communism, should both be vehemently anti-semitic."**

The Senator said that we should strive to achieve a clearer understanding of the nature and origin of anti-semitism.

### DEMANDS MASS PROTEST

"Let our leaders and our educators join in an effort to control and ultimately eliminate the virus in our own country," he stated.

**Let us raise our voices against the inhuman persecution of the Jews which is practised in the Soviet Union, and let us use our offices at every opportunity to persuade the Soviet leaders to grant equality of treatment to their Jewish subjects.**

"Let us protest, too, at every available opportunity, against the continued enslavement of the 100,000,000 people of captive Europe, and against the vicious oppression of other national minorities in the Soviet Union.

"Under the Nazis regime, many Christians and numberless Jews were united in a community of suffering. Under Communism, the community of suffering is total.

## Document For The Record

New York (CJN) — Following are the texts of the statements by Israeli Premier Ben-Gurion and the German chancellor Adenauer on Israel - German cooperation:

Chancellor Adenauer's statement said:

"I am deeply moved by my meeting with Prime Minister David Ben-Gurion. For a long time I have been an admirer of his statesmanship and steadfastness as the chief architect of modern Israel and its remarkable development.

"The German people draw a deep satisfaction from the fact that through restitution to victims of Nazism a contribution was made toward the process or rehabilitation in Israel. I am sure that the German people as well as my Government are convinced that our mutual cooperation with and support for Israel will continue to bear fruit in the future."

Ben Gurion's statement:

**"I am glad to meet Chancellor Adenaur.**

**"My people cannot forget its past. But we remember the past not in order to brood upon it, but in order that it shall never reoccur.**

**"I said in the Knesset (Israeli parliament) last summer that the Germany of today is not the Germany of yesterday. After having met the Chancellor I am sure that the judgment was correct. I wish the Chancellor every success in his efforts to guide Germany in its path of democracy and international cooperation."**

## JDC Help

(Continued From Page 1)

ish population of about 250.

Jewish institutions in Agadir were either completely destroyed or so badly damaged that they will have to be torn down. These include the Lubavitcher yeshiva, the Alliance Israelite Universelle school and the Garderie (kindergarten). Many of the community leaders and professional staff, including two rabbis, were killed in the disaster.

In Toronto, the JDC receives support from the United Jewish Appeal of Toronto.

### APPLICATIONS FOR N. J. KLAUSNER MEMORIAL SCHOLARSHIP AT HEBREW UNIVERSITY NOW AVAILABLE

Applications for the 1960-61 N.J. Klausner Memorial Scholarship at the Hebrew University of Jerusalem are now available from the office of the Canadian Friends of the Hebrew University, 2025 University Street, Montreal.

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The bequest of scholarships, making possible one or more awards each year for Canadian students was established by the family and trustees of the estate of the late N.J. Klausner of Vancouver, in accordance with his interest in education as a bulwark of democracy and peace.


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